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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXII

Jackson, Miss., February 27, 1941

NEW SERIES
VOLUME XLII, No. 9

Who's Who and What's What

First Church at San Antonio and First Church, Abilene, Texas, have given \$1,000.00 each for evangelistic work among the soldiers in that state.

Pastor Claud Bowen of Calvary Church, Jackson, last Sunday evening baptized fifteen people. These came in the regular services of the church.

Dr. J. W. Watts of the Baptist Bible Institute in New Orleans preached Sunday morning and evening to the Clinton Church in the absence of Pastor J. W. Middleton.

Superintendent W. G. Mize told us Sunday he had three checks sent in last week for the Orphanage, one of them for \$1,000.00 and the other two for \$500 each. The building work will go on.

Rev. Robert L. Orr of Stratford, Okla., has accepted the call to the West Laurel Baptist Church. He will arrive on the field March 15th. A new pastor's home is being planned by the church. Rev. Bryan Simmons is serving the West Laurel Church until the arrival of Rev. Orr.

Last year the Church Loyalty Campaign of the church in Crystal Springs was so helpful in the church life, that this year they are endeavoring to put forth a more earnest effort. In the past year more than 200 were added to the church, and the spirit of the whole church was quickened. This year the special efforts go through March and half of April.

It was my privilege to attend the meeting in Corinth the 19th which brother Goodrich conducted in behalf of the Baptist Record and I believe that such meetings will help our work greatly. I carried six men in my car to that meeting and they all enjoyed it and we will get more subscribers for the Record because of it.—E. D. Estes, Evangelist.

Editor J. E. Brown of the Word and Way has an article in the March number of The Baptist Student urging that young men take more active interest in political and civic affairs. Scarcely had the article appeared before he was summoned to serve on the grand jury in his county in Kansas City. So he went like a good citizen and was made foreman of the grand jury. We are sure he made a good one. He had taken quite an interest in the city's civic affairs and some-while ago was secretary of the Citizen's Clean-Up Committee. We look for things to get better in his part of the world. Indeed they are already getting better.

Democracy is one of the things which should work both ways. It should work from the top down; and it should work from the bottom up. English democracy worked from the top downward. French democracy worked from the bottom upward. British democracy began when the king gave the Magna Carta to the barons. And it gradually worked its way downward. French democracy was a ground swell from beneath and was attended with violence and revolution. In an oven in an electric cooking stove there is a unit for heating at the bottom and one at the top. It takes both of them to make good bread. Democracy makes progress best when the top ranking folks and the bottom rail folks both believe in it and work for it.

MISSISSIPPI SOLDIER BOYS IN FLORIDA

(We are glad to have and give to our readers this information about our Mississippi boys at Camp Blanding, Florida. It was sent us by Chaplain Charles G. Hamilton.—Ed.)

An unusually large congregation attended the First Baptist Church last evening and heard the musical numbers by members of the band (155th Infantry) from Camp Blanding and the inspiring message brought by their chaplain, Charles Hamilton. The chaplain spoke on the reality of Christianity, its power and effect in the world above all religions, none being comparable to it.

The "Friendly Hour" was enjoyed by the soldiers in the afternoon at which time they were the guests of the church, after which they were entertained in the homes of some of the members for supper.

At the Training Union assembly hour members of the band furnished several musical numbers including a brass quintette by Messrs. Butler, Mullins, Griffin, Morton, and Broadway, and a marimba solo by Winston Bratcher.

At the worship hour, Messrs. Mullins and Broadway played a French horn and trombone duet, entitled "Softly and Tenderly Jesus is Calling," followed by a marimba solo by Winston Bratcher entitled "Why Should He Love Me So," (rymn tune).

The soldiers formed an impressive choir, filling the choir space, joining heartily in the singing directed by Carlyle Brooks, church assistant, and Claud Murphree, F.A.G.O. at the organ console.

The band is composed of former Mississippi students, the Baptist college of Mississippi. Among those taking part in the service were Sgt. Walden, Sgt. Marble, Beaty, Broadway, Griffin, Morton, Lofton, Mullins, DeFoore, Bratcher, Butler, Breland, Ishee, Bassett, Luper, Parham, Shivers, Smiley, Smith, Fox, and Dose.

Many of the soldiers voiced their admiration of the city of Gainesville and the hospitality shown them, a church official stated.

We were just wondering if the reporter got his stories mixed up, or the printer got his type mixed up in an account of Religious Emphasis week at State College. The speakers include representatives of religion, commerce, agriculture, medicine, etc.

Last Sunday Pastor W. A. Hewitt had a sore throat, and this was why the editor had the privilege of preaching at First Church, Jackson, Sunday morning. These people have a fine congregation and inspire a man to his best. There were eight additions at the morning-service, two of them by baptism.

Life is an integrating process. Death is a dis-integrating process. Life reaches out and gathers together materials of every sort and unites them into a coposite whole. Not only so, but it so relates them that they become a part of the living thing which laid hold on them. Thus does a seed planted in the ground appropriate to itself and make part of itself all the chemical elements in soil and atmosphere within its reach. So does the Lord Jesus when he comes into our hearts bring under his control and make a part of his life in us every interest, every possession, every relationship of our lives. We grow up in all things into Him whom is the head even Christ. Eph. 4:15.

Rev. W. L. Howse gave a most helpful talk to the Northside B. T. U. Sunday evening. Mrs. Frank Lee of Clinton was soloist.

It is not easy, of course to regulate religious work among the young men in the military training camps. But we can conceive of nothing which will do more to destroy the morale of these young men than lack of religious restraint.

Dr. F. M. McConnell in The Baptist Standard tells of the death of Spurgeon Truett at the age of 81, and pays a beautiful tribute to his life as a Christian. He was a brother of Dr. Geo. W. Truett, and, though deaf he learned to read people's lips and delight to hear his brother preach.

The deacons of Northside Church, Jackson, wanted somebody to talk to them about the work deacons are supposed to do. So they, through Pastor I. F. Metts, invited the editor to tell them. This was why we preached at Northside Sunday night. They had a house full and listened well. As a part of the service Superintendent McDaniel brought a large group of the children from the Methodist Orphanage who sang beautifully. They show good Christian training. This church will celebrate its eleventh anniversary next September. They have a lot on which they plan to build a \$100,000 church house.

Macon: Recently the Woman's Missionary Society and Dr. L. B. Morris gave an Everett Oratorion to our church as a memorial to Mrs. Janice Mauldin Morris who passed away a little more than a year ago. The dedication service was held last night. The house was packed to the doors, all standing room being taken after chairs were placed in the aisles and side room filled. Mr. Lawrence Meteyarde, organist and choirmaster of St. Marys Episcopal Cathedral of Memphis, played for the service. Dr. Morris, a busy and useful surgeon, has long been an active deacon in our church. He was for several years the superintendent of the Sunday school. He is the son of the late Rev. C. M. Morris who was for years a pastor in this state. Mrs. Morris was the daughter of Mrs. W. M. Mauldin of Pontotoc. She was an active and useful member of the church. Her influence for good lives on in the lives of her husband and her two beautiful children. The Janice Mauldin Morris Memorial Organ will fill a long felt need in the church here.—R. D. Pearson, Pastor.

All strength to you, Captain Tom L. Gibson, the newly appointed sheriff of Coahoma County. The good people of Mississippi rejoiced when they read in the papers about the purpose of the new sheriff to enforce the law. He was appointed by Governor Johnson, and the governor knew what he was doing, for Captain Gibson was already known as a prohibitionist. We are sorry that his term of office lasts so short a time, only until March 18. This is what the new sheriff says: "We are going to have about 25 days of honest-to-goodness law enforcement. The possession of liquor is illegal in Mississippi and subjects anyone to arrest. If I go into a restaurant or any other place and find a man pouring out a cocktail or a toddy, he is going to the hoose-gow." And this goes for all gambling devices. Many will remember with what pain they heard Judge Venable at the State Baptist Convention speak of the lawless conditions. They can be corrected if there is an honest-to-goodness administration of the law. The trouble is not with the law, but with the law breakers and officers who connive with law breakers.

Sparks and Splinters

First Church, Monroe, La., T. L. Hastings pastor, has moved into its new auditorium.

Walter Warmoth becomes pastor of First Church, Lexington, Tenn. He is an alumnus of Union University and the Southern Seminary, and has been four years pastor at Selmer, Tenn.

Ripley put Dr. Luther Little of Charlotte, N. C., in his "Believe it or not" pictures because he has been on the air for 20 years. Some of the Record readers will recall that Dr. Little was reared at Tupelo and educated at Mississippi College.

Pastor R. A. Morris of Newton reports the addition of another unit of their B. T. U. This is an Adult Discussion Unit, in which the program material is discussed informally in a roundtable. These have a president, vice-president, secretary and Bible readers' leader.

From Miss Jewell Fagan we learn that Good Hope Church in Perry County had a Sunday school training course. The book, "Building a Standard Sunday School" was taught by Pastor L. K. Turner. There was an average attendance of 25. On account of bad weather only ten took the examination. Much enthusiasm was in evidence and apparently much good was done.

Mr. and Mrs. M. J. Dunaway of Collins celebrated their golden wedding anniversary on Dec. 25. Many friends and relatives were present for this happy occasion. This fine couple are active members of the Leaf River Baptist Church. We had hoped to have a cut of these good friends for the Baptist Record, but this seemed impracticable. Our heartiest congratulations and best wishes for the years to come.

The new building of Carrollton Ave. Church in New Orleans was dedicated Feb. 9. This church was organized in 1920 with 28 members, was served during a good part of its history by teachers in the Baptist Bible Institute. The present pastor is Dr. W. J. Dorman. The present building was begun in 1939. The present membership is 330. There were about 400 in the dedication service. The sermon of the morning was preached by Secretary W. H. Knight.

Rev. Walt N. Johnson says in The Biblical Recorder that the world is faced today with the alternative of universal empire, that is control of the world by one nation; or world-wide chaos. He says that in either case the hope of the future is in revitalized churches. He may be right about the alternative, but we have not yet given up hope of international cooperation and good will. That universal empire business has not worked in the past for any length of time.

Gaston Ave. Church in Dallas, Texas, on Feb. 16 celebrated the fourteenth anniversary of the pastorate of Dr. W. Marshall Craig. These have been years of great fruitfulness under the blessing of God. Fourteen years ago there were 1,843 members. Today there are 5,207, which makes this church one of the largest in the Southern Baptist Convention. The number received in these 14 years is 6,070. The offerings have been a little short of a million dollars, more than one-third of which have gone to objects outside the local church.

Mission Secretary W. H. Knight of Louisiana is happy that his prayer has been answered by a special gift from Mr. L. G. Tourneau for mission work among rural churches. This gift is in the form of a check for \$2,100.00. Dr. Knight has always believed in the country church, in its possibilities and also its needs. He wished a special missionary to work for the development of these churches. He believes that in answer to prayer this gift came for this purpose. It will be used to pay the salary and expenses of Rev. J. F. McLelland, who has developed a strong country church, Enon, in Washington Parish, Louisiana. The method of developing this full time country church with a stone building and a pastor's home has been by the farmers bringing their tithes into a storehouse at the church. Mr. L. Tourneau is not a Baptist, but has a Baptist preacher as benevolent adviser.

Dr. W. W. Hamilton is spending eight days in a meeting at Jefferson City, Tenn., where Carson and Newman College is located. He plans then to visit several associations in Virginia.

The State W. M. U. Convention meets at McComb April 1-3. The place mentioned in last week's Record was a mistake made by confusing two conventions. "Sorry," said the Englishman.

The Church in West Laurel has called Rev. W. L. Orr and are expecting him to be on the field by the middle of March. Brother Orr is from Oklahoma and took his theological training at the Southwestern Seminary. We welcome him to Mississippi. Until he arrives Rev. Bryan Simmons supplies the pulpit of West Laurel Church.

We meant to make mention of the beautiful souvenirs given the editors and their wives at Hot Springs in the form of small vases made from Bentonite clay, found nowhere outside of Arkansas. And our attention has been called to the fact that in mentioning the ladies present this editor failed to include his own wife. See how selfforgetful we are!

I have been called to Perkinston Church for half time and begin my work there on next Sunday. As you know Perkinston is the site of one of our state junior colleges and affords a fine opportunity for service. The president and many of the faculty are Baptists and I am assured of their cooperation. I shall continue to live at Laurel but will spend most of three days every two weeks on that field. If the Record is not in the budget at Perkinston, I hope it will be soon. —B. Simmons.

We heard one of our strongest pastors say last week that his church could not possibly get along without the state Baptist paper. Another pastor said that his church, which had the Baptist state paper in the budget, decided to try one year without it. The financial receipts decreased to such an extent that they put the paper back in the budget the next year, and the receipts increased again. The cost of placing the paper in the budget is less than the gain in contributions which comes from an informed and enlisted membership. We ought to put the Baptist paper in the budget on the same basis as Sunday school literature.—Editor E. C. Routh.

In a recent issue of the Christian Century, Dr. Henry P. Van Dusen sums up in a sentence the meanings of the conflicts for Christianity. "Within a short time after Britain's capitulation, the Western hemisphere, possibly the North American continent, will be the last considerable area on the earth's surface where men and women will be permitted to gather for worship without police surveillance; where the elemental truths of Christian faith can be preached without imminent threat of concentration camp; where it will be permissible to pray for all nations and peoples, especially the needy and oppressed; where it will be legal to declare one's belief in all mankind as of one blood." He quotes from two Nazi publications, one of which says, "We will forbid all religious missions." The other says, "There is, therefore, no further place for missionary societies in the German colonial empire."

The other day we read the story of a farmer who lived a selfish, solitary life. He concentrated his life on his farm and refused to be friendly with his neighbors. He developed a new species of corn which won prizes. But he learned that corn has a peculiar weakness; it has to associate with other corn. Two or three years passed and he discovered that his corn was becoming inferior. The explanation was found in the fact that the wind was blowing pollen from his neighbor's field to his field. One evening he put some seed-corn in a sack and picked up his hat. His mother asked him where he was going. He said he was going to his neighbor's to take him seed and tell him all he knew about raising corn. "What are you going to do that for?" she asked. "Because I can't have good corn while his corn is poor." That farmer realized the inexorable fact that whether he wished it or not, whatever his neighbors did affected him. We cannot live to ourselves. We are living in a world with others.—Baptist Messenger.

Pastorial Problems

By Norman W. Cox

"Keeping A Clear Vision"

Nowhere is the truth of the scripture more manifest when it says: "Where there is no vision the people perish," than in the life of a pastor. The Lord has set us as watchmen on the tower. It is our responsibility to keep clear our vision of God, his truth, his way and his will both for ourselves and the people. To do this we have to take heed to ourselves. We must labor to avoid the eclipses which prejudice, selfishness, temptation, ignorance and fear would interpose.

We need for the people to pray for us a lot that we ourselves may be able to distinguish between the worthy and the unworthy, between rumor and fact, between falsehood and truth.

We need also the illumination of the Spirit of God to enable us to appraise values and to select the course we should travel. It is not easy to keep one's vision clear in the midst of all that intervenes to obscure it.

God is constantly calling his people to go forward. He is calling us who shepherd souls to lead them in difficult undertakings and to avoid certain dangers of which we should be aware and of which they frequently are ignorant.

When one considers all these circumstances he could easily be overwhelmed with a sense of fear and difficulty. It is a blessed thing to know that the Lord will give a continuing vision to the shepherd of souls who sincerely seeks to know whether God would have him lead the congregation committed to his care.

Rev. James McNair of Pineville, La., has been called for full time to Trinity Church, Jonesville, Louisiana.

Rev. Luther J. Holcomb, pastor, First Baptist Church, Durant, Oklahoma, has just completed a special series of services with the Arlington St. Baptist Church in Akron, Ohio.

Dr. C. Oscar Johnson, pastor of the Third Baptist Church of St. Louis, will be the speaker on the program of the Baptist Hour Sunday, March 2, over WSLI at 3:00 o'clock CST. His subject will be, "Christ and His Church." All who know Dr. Johnson will appreciate the fact that we have a great message in prospect. Pastors are urged to announce this in their local churches and through their local papers.—S. F. Lowe, Chairman Radio Committee S.B.C.

March will close the series of broadcasts of the Baptist Hour for this season. The speakers and subjects will be as follows: March 2, Dr. C. Oscar Johnson, "Christ and His Church"; March 9, Dr. John H. Buchanan, "Christ and the Ordinances of His Church"; March 16, Dr. T. L. Holcomb, "Christ and Man's Ultimate Need"; March 23, Dr. John L. Hill, "Christ and His Sufficient Grace"; March 30, Dr. W. W. Hamilton, "Christ and the Life of Power." These messages can be heard over the following stations WLSI, of Jackson, WMPS of Memphis every Sunday afternoon at 3:00 o'clock (CST); and over WCOC of Meridian at 4:30.

The Vatican found it necessary to deny recently allegations that the pope was favoring the totalitarian governments and opposed to democracy. People hardly need to be told that democracy is utterly foreign to the genius of the papacy. Romanism is essentially totalitarian and utterly antagonistic to democracy. They repeatedly tell you that the individual has no right to interpret the Bible for himself. The Pope helped the Franco regime in Spain, has always favored the Spanish monarchy and had no sympathy with the Republic. The same thing was true in Brazil, any everywhere else that there was a conflict between free government and autocracy. The Roman Catholic church has always meddled in politics where it thought it was to its advantage to do so. The big sugar planters in Louisiana who have always been Republicans voted for Al Smith in 1928.

EUROPEAN JOURNEY—1940

By Plautus I. Lipsey, Jr.

V. BAPTISTS IN RUMANIA

(Previous articles in this series have told of the journey from New York to Budapest, Hungary; and a trip into Rumania on a news venture. The narrative is continued from Budapest, on the Danube, western door to the Balkans.)

No sooner had I returned to Budapest than the chief of the Associated Press asked that I make a second trip into the Transylvanian province of Rumania. Hungary was still boiling with demands for recovery of Transylvania from Rumania, and the armies of both countries were crowding the frontiers. The Jews' situation in Rumania, also, appeared to be approaching a violent crisis.

After a single day in the beautiful and tranquil capital of Hungary, I took an evening train for Debrecen, being scheduled to arrive at this city in the great Hungarian plain about 11:30 p. m. But the train was abnormally long, and crowded to capacity with hundreds of men, women and children who had fled from homes in Eastern Hungary at the first war alarm and were now returning.

I was able to get a seat, coming early to the station, but all night long the excited refugee folk and sleepy soldiers nudged and jostled and stepped on my feet. I was particularly annoyed by one adoring mother, whose precious little darling spent many happy hours wiping her feet, hands and face on my new suit of clothes.

It was after daylight when we arrived in Debrecen, and I rode to the Golden Bull hotel in a horse taxi. I tried two hours in bed then, hurried to the railway station and boarded a short train which ran the few miles to the Rumanian frontier. Another little train, Rumanian, took me a few miles further to a railway junction. Only one other passenger crossed the frontier: a sad-faced Jewish woman. I saw the customs officer in the Hungarian cabin, picking open the seams of this woman's clothing—no doubt in search of currency or jewels.

Waiting for the through train at the Rumanian junction, I bought two hard boiled eggs from a small peasant girl. They were good eggs, and I paid for the pair just under one cent.

Late that afternoon I was again in Kolozsvár, the Transylvanian metropolis, whose Hungarian population (probably two thirds of the total) still were artently expecting rescuing Magyar armies. I decided this time to try the New York hotel, which had an imposing position and front.

"Room with bath, please," I said to the porter-clerk who had rushed out to get my baggage.

"Better without bath," he said shortly. I pondered this thought as I climbed a broad stairway to my room, then made an effort to summon a servant and arrange a date with a tub. The maid, who came after a long delay, announced that there was no hot water, so I turned to other problems.

I found again my interpreter-guide, the young man Barna, and we visited the police station and the news sources as on my first visit. This time, however, I was never able to get telephonic connection with Bucharest, so was able to make no reports. I will confine this report chiefly to a single topic, namely, my visits to a Baptist church of Hungarians in this city under the Rumanian flag.

Barna, himself a young minister of another Protestant church, said there were two Baptist churches in Kolozsvár, one of Rumanians in one part of the city, the other of Hungarians in another suburb. He took me on a preliminary visit to the latter on Saturday afternoon. I found there a woman caretaker, whose little family lived in an apartment adjoining the church, and she expressed pleasure on learning that I was an American Baptist and wished to attend the service next day.

Sunday morning Barna held services in his own church, one of the largest in Kolozsvár, and I went to the Baptist chapel alone. Leaders of the congregation were on the watch for me. The

senior deacon and another gentleman greeted me outside, then conducted me to a seat at the front of the meeting room, which was quite filled by perhaps 200 persons. I was the target for the alert glances of bright and friendly eyes.

The senior deacon made a brief address of welcome, in the Magyar tongue, and this was translated for my benefit into German by another member. I understood very little, but I had no doubt that I was warmly welcomed. Presently entered the interpreter they had ordered especially for me: a tall, Lincolnian figure, a Jew, an unemployed actor. He said he "had little English," and he was right, but we got along anyhow with a little English, a little German, and unlimited goodwill.

The pastor was absent and a young man of the congregation delivered a sermon. There was an enthusiastic choir, and a stringed orchestra and cornetists. The pastor's wife played the first violin. I was pressed to speak, but excused myself steadfastly. However, they got my promise to return to an afternoon meeting which would be in charge of "the young people."

In the afternoon I returned, with Barna to translate for me. I took my seat in the crowded auditorium, with the Jew on my left and the young Hungarian-Rumanian preacher of another church on my right. The audience was electric with expectations.

Again I was formally made welcome, this time by three speakers in behalf of various groups in the church, and the leaders said they would suspend the program in the middle so that I might speak.

I looked around the small but quite well-built and well equipped chapel, noting the eager faces and the mottoes on the walls. Most of the folk seemed to be poor people, simply clad, some of the women with the peasant shawl over the head. They sang with full-voiced enjoyment. They sang a number of songs of which the tunes were familiar to me. "Hold the Fort, for I Am Coming." "I Am a Stranger Here."

The mottoes said: TANULJATOK EN TOLEM ("Learn ye from me"); EGY UR, EGY HIT, EGY KERESZTSEG—One Lord, One Faith, One Baptism. Other inscriptions on the walls meant: "We preach the crucified Christ." "One intermedator between God and man." "The words of God will abide forever."

Evidently these were genuine Baptists.

Children, youths, and the aged of both sexes were called on to talk to the congregation. All displayed a dignity which was beautiful and impressive. The youngest tot, Barna told me, sang out—"My rhyme is short. He is happy who loves Jesus Christ."

When each speaker, or singer, ended, the congregation responded with a comment which I learned was, "Thank you very much!"—"Nagyon Sepen Kosonem."

Then they made way for me. I climbed to the tall pulpit, with Barna in train, to translate paragraph by paragraph.

I told them briefly of my manner of coming from New York. I made some reference to the troubled state of the world, and of my conviction that the trouble-making sin most responsible was that of greed. I confessed my belief that only love, the love of God as expressed in Jesus, could save us; that only this love, applied in the lives and actions of men, could resolve our troubles.

They heard me with breathless eagerness. As for me, I could not avoid the thought as I looked into those simple, kind, Christian faces, that I had zealously taken part in a war "for democracy" which had succeeded in subjecting these people to the cruel bondage of a foreign tyranny, for these twenty years!

After the service, the congregation swamped me with friendliness. This one had a brother in America; that one two daughters, another had sons or sisters in the new world.

They sang with fervor, "God be with you till we meet again," and prayed as fervently for my safe return home. I kept a firm chin, but my eyes betrayed me despite my most heroic efforts.

Old and young crowded round me, demanding

my autograph. It was the most flattering situation I ever knew, and I was busy for twenty minutes writing my name on scraps of paper. Even then it would not have ended, except for Barna who whispered that we had better get away before the police made trouble for somebody. Yes, these people knew what it was to be hounded by the police for the exercise of their religion.

With the greatest difficulty I got away at length, declining many invitations since I was leaving next morning. I walked down the street to cool my own excitement, with my interpreters on either side. The Jew said goodbye, with many kind expressions.

Walking up the avenue Marshal Foch, Barna and I encountered his fellow minister, the American girl whom I had met on July 4th in the hospital. She was nearly well of her ailment, and gladly joined us for dinner at the "America" restaurant. The three of us had a delightful meal, a large dinner, and when the waiter finally came with the bill it was just under fifty cents, including the tip.

Afterwards, it was raining and my friends went away in a taxi-cab. I have not seen either of them again, but several weeks later in Budapest I got a card from the young woman, written in Bucharest. She was inquiring about possible means of getting back to America. Her last paragraph—and some day I will get the story—was in these words:

"After the pleasant dinner with you and Mr. Barna, things took a very bad turn in Kolozsvár, to the point of seeming incredible as I think back on them. Now things are again in hand, but it was a bad nightmare."

Apparently this would refer to the murderous outbreak of anti-Jewish violence in that city.

—BR—

Secretary D. A. McCall returned from Cuba a few days ago much impressed with the work of the churches in Havana. He attended six services on one Sunday, preaching at two of them. The State Secretaries had their annual meeting in Miami and some of them went on down to Cuba.

The American Tract Society will begin in March the publication of a four page paper, "Truth," intended to inspire greater interest and effort in personal evangelism, especially among laymen. It will feature personal experiences. Price 50c a year.

Beginning March first Pastor J. H. Kyzar of Laurens, S. C., will have Miss Edna Eaves with him as Promotional Secretary. She is a native of Alabama, a graduate of Athens College, took special work at the University of Tennessee, and is an alumnus of the Training School at Louisville. She did field work for the Alabama Sunday School and B. T. U. Board, and for three years has worked with the church at Ashland, Ky.

Rev. Charles G. Hamilton, Episcopal minister in Aberdeen, and member of the Mississippi legislature, and a most companionable man, is now chaplain of the regiment in Camp Blanding, Fla., in which many of our Mississippi boys are in training. We have a letter from him in which he writes with joyous enthusiasm about the religious work our boys are doing in camp. He speaks particularly of the boys in Mississippi College Band as a fine spiritual influence. "They have a prayer meeting every night attended by practically all the band and many visitors, under the leadership of John Daffore of Greenwood, a ministerial student. Out of this has grown a prayer meeting in the Service Company of the 155th and 156th (Louisiana). The crowd is so large as to require the use of the Recreation Hall on Wednesday nights. Sergeant Pat Wilkinson, of Mississippi College, is aide to the division chaplain, and Corporal Jesse Fowler is chaplain's aide of the 155th. Both are ministerial students. The whole camp is inspired by the work of this group. They also take part in the work of nearby churches. They have a Bible study group which meets weekly, and a Bible Forum every Sunday morning, led by Chaplain Charles G. Hamilton of Aberdeen. Capt. J. L. Sandlin of Clarksdale is the other regimental chaplain."

EDITORIALS

PRAYING FOR THE PREACHER

Years ago in a pastorate in another state this writer was visiting in a deacon's home. We asked the lady of the home if she ever prayed for the pastor. She looked surprised and said, "Why no; why should I pray for you?" She had the idea, by no means uncommon that the preacher was employed to pray for her. It seemed never to have occurred to her that there was any duty on her part to pray for the preacher.

What we are hoping here to do is that all of us may learn something of the obligation which the scriptures place on us to pray for the preacher. Following the study of the Epistle to the Ephesians we have come to the place where Paul in instructing them about praying, says, "And (praying) on my behalf that utterance may be given unto me, in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in it (them) I may speak boldly, as I ought to speak."

We are in danger of falling into the mistaken notion that nobody needs the prayers of others except some wicked sinner or some weak saint who is living off the path of Christian duty. This is clearly a mistake which cannot be corrected too soon. Paul says we must make "supplication for all the saints"; not sinners only; and not weak saints only, but for all the saints. The people who are living right that they may continue to live right. For if one of them fails, it will do more harm than for a poor sinner to fall.

We ought to pray for the people who are carrying burdens, who are striving to carry on the work of the kingdom; for those who have heavy responsibilities on them. For them to fail would be a calamity indeed. Preachers are especially to be remembered in this connection. They are pivotal men on whom depends much of the responsibility in the churches and in all the Lord's work. Please remember the preachers in their responsible tasks.

And all the preachers will assure you that they need your prayers. They crave the support of your supplication, and must depend largely on your prayers for them. A praying congregation will make a good preacher out of most anybody. And be sure the preacher is very conscious of this need for he is apt to be painfully conscious of his own weakness.

And Paul indicates one direction in which this weakness lies. He says "that utterance may be given me in opening my mouth to make known with boldness the mystery of the gospel." And notice that he comes back and says again that in it I may speak boldly. Here he points out a prevalent weakness in preachers—the lack of courage, the lack of boldness.

We believe that more preachers fail here, or preachers fail more often here than at any other point. Timidity is one of the greatest enemies of the gospel. Read Paul's letters to Timothy for proof of this. No man who speaks for God can compromise, or trim his message to meet popular favor without losing power with God, and then with people. Paul asks them to pray for him that utterance may be given him. That is what preachers of a generation ago called "liberty."

Boldness is the outward evidence and manifestation of courage. It is the ability to speak out unafraid. The gospel is utterly ineffective when this element is lacking. And a man's whole ministry is a failure without this. Pray for your preacher that he may speak "boldly as he ought to speak."

Rev. L. V. Fortenberry of Everman, Texas, has accepted the call to the pastorate of Sterlington Church in Louisiana.

Rev. B. W. Walker will conduct the revival at Clarke College March 2-7. The church will cooperate, and we are asking the friends of the school to remember the meeting in their prayers. —R. A. Morris.

MUST

In every line of business there are some things which must be done. Not doing these would undo everything else. If you will study the words of Jesus, and notice where the word "must" occurs, you will find that it indicates certain things which are absolutely necessary to fulfilling the purpose of His coming into the world. These passages are well worth careful study. In every legislative body there are certain bills which must be put through, or it will be impossible for government to function.

Now what we are talking about is a task immediately before Mississippi Baptists which must be done. Not to do it is to disorganize all our forces and disintegrate our work. There is nothing optional about it if we as Mississippi Baptists are to preserve our spirit, and maintain our confidence in one another.

You hardly need to be told that this inescapable obligation is to put through to consummation the present plan to pay off our debts. There is every reason on earth for us to want to do it and be willing and determined to do it. We have on borrowed money projected a great educational undertaking. We have got what we paid for with borrowed money. Mississippi College was endowed with borrowed money. It was paid out of the first receipts for education, with the promise that the other schools would be similarly endowed, also with borrowed money. Beside the endowment, money was also borrowed in some cases for buildings. We've got the endowment and the buildings, all with borrowed money. This borrowed money is in the form of bonds.

These bonds are at present arranged to run over a long period. A new plan has been made to pay them in a short period and so save tens of thousands of dollars in interest. The Convention Board has approved this plan and set up the machinery to secure the money. We are in better position to pay this debt in the next three years than we will be in all probability in any other time in the near future. Now is the time to finish this job.

A thorough plan of campaign has been adopted. It is one which is intended to reach every part of the state and every church in the state. The success of it depends upon the willingness of all our people to cooperate. If any one man fails of his duty, it means in all probability the failure of many. One log can make a jam in the stream.

What concerns us now is this: The effect of success here is to put new courage and new life into all our work. To fail in this instance is to disorganize all our forces. There is nothing that succeeds like success. And one failure can take the heart out of a whole army. Confidence, which is absolutely necessary for all our future work, will be established by putting this enterprise through. The loss of confidence will hinder all the work for a generation, and will be hard to restore.

If we love the Lord and his work; if we wish to do something now which will help for generations to come, now is our opportunity. The opportunity comes through the working of this "Now Club" to a finish. The organization is perfect—on paper. But a paper organization will go up in smoke unless we men and women make good, and make good NOW. We must believe in God; and we must also believe in the worthwhileness of our task. We must also believe in one another. Let no man be the occasion for distrust in a time like this.

Somebody says that some boys go to college for a pig skin, some for a sheep skin, and some get through by the skin of their teeth.

Missionaries J. D. Ray and wife sailed from Japan in December. They had a pleasant stop in Honolulu where some of our missionaries are now working, and reached California in January. A delayed letter in the Record will be read with interest. Their address is 204 South Eucalyptus Ave., Inglewood (Greater Los Angeles), where their son is pastor. They expect to be in Birmingham in time for the Southern Baptist Convention.

PRAY TO THY FATHER

In the few moving pictures we have seen, if we recall correctly, there has always been a wider view of large groups of people; and then for the benefit of the spectator, there was given a close up view of the main character of the play, that a clear impression may be had which will help the onlooker the better to understand and interpret the whole play. So does the Bible from beginning to end show us always something of God. At times he may seem to be in the background of the picture, though at the same time the principal factor in it all. But when we come to the New Testament he is more manifest, more real, and seen more fully. Especially is this true when the Lord Jesus comes to the front, and we see in him all the fullness of the godhead bodily. The light of the knowledge of the glory of God is seen in the face of Jesus Christ. And we hear him say, "He that hath seen me hath seen the Father."

Not so much is said in the Old Testament about God as Father, though that feature of Him is not absent. But in Jesus God is brought near to us and revealed to us as Father. He is called the "Father of our Lord Jesus Christ." He is called "the Father of Spirits." And the very word starts in our minds the springs of hope and affection. In his letter to the Ephesians Paul says, "For this cause I bow my knees to the Father, from whom all fatherhood in heaven and on earth is named." Here Paul proclaims God as the original Father, from whom the whole conception of fatherhood is derived. He is the absolute Father, who embodies in himself the original conception and all the elements of fatherhood. In the eleventh chapter of Luke Jesus teaches the disciples how to pray; and he begins by saying "Father" (according to the American Revision); not "Our Father," but just "Father." In the sixth chapter of Matthew Jesus tells us to say "Our Father." He is coming closer to us now, when we can gather around him as his children and say "Our Father." Jesus is helping us to know God better, bringing him close up to us.

And then we are thinking of that more intimate and personal conception of God, where Jesus is instructing us about prayer. He says "Enter into thy closet and pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." He has been saying "ye" and "you," but now he uses the singular number of the pronoun. He makes it an individual matter. How personal is our dealing with God and His with us. How personal is our attitude and approach to Him: "thy father." We come alone now to talk with God, and we can call Him "My Father." And He is my Father and your Father. Jesus has brought Him very near. He is nigh unto all that call upon Him. Alone with God; and we put our hand in His and call Him Father. Jesus made this possible and reveals Him to us thus.

You recall that after his crucifixion and resurrection he said with infinite pathos and affection, "I go to my Father and your Father." He puts us in the class with himself. We are brought nigh through the blood of the cross. He calls us friends because all that he has received of the Father he passes on to us. One of the sweetest experiences that we can recall is that of a girl about fourteen who came to us weeping because she said she was lost. And when we through the word had pointed her to Jesus and she had trusted him, on her knees she began to pray, saying "Father"—and then when she had said that one word her heart overflowed and she cried out, "Oh, I thank thee that I can call thee Father now." "Because we are sons, He has sent forth the spirit of His Son whereby we cry, Abba, Father."

The Louisiana brethren are discussing in the Message the relative importance of the "highways" as compared with the "hedges" in their missionary plans. It might be well to recall that the Lord in the same breath and in the same sentence sent the same messengers into both the highways and the hedges. Maybe we will have to travel the highways to get to the hedges. But we can't stop till both are evangelized.

FIRST DISTRICT

The meeting of the chairmen of associations included in District One met in Jackson Feb. 20. This is one of the eight districts in the state constituting the statewide organization to press the Now Club Campaign for paying off the half a million indebtedness of Mississippi Baptists in three years, instead of extending it over a period of fifteen years. The meeting is just a sample of the eight similar meetings now being held.

One is impressed that it is a laymen's movement. There were about fifty people present representing seven associations. Jackson is a central place, and the meeting was held in the First Church in this city. About half of those present were women, and the rest were mostly laymen. Indeed the movement seems to have originated with the suggestion of some laymen who are good business men. Most of the district chairmen are laymen, and many of the associational chairmen. Most of the pastors in this district were not present, some on account of illness.

Men and women were present from Hinds, Warren, Rankin, Simpson, Copiah, Madison, Holmes and Yazoo Counties. It developed that in each of these counties men and women had agreed to accept the places of responsibility and were ready to work out the plan. Messrs. McLaurin and Skilton reviewed the plan of procedure. Dr. R. B. Gunter said his folks were ready to go to work and would raise all that is asked of them.

The amount undertaken by this First District is \$104,910.00, the largest of any of the eight districts. All were agreeable to the following amounts distributed to each Association: Hinds-Warren \$48,650; Copiah \$14,925; Holmes \$8,900; Madison \$8,000; Rankin \$6,650; Simpson \$7,435; and Yazoo \$10,300. These were considered reasonable goals.

This meeting will be followed later by a meeting in each association of representatives from every church, at which time the churches will agree upon a reasonable minimum to be raised. These meetings will be held as follows: At Jackson March 22, 10 o'clock A. M.; at Hazlehurst same day at 2 P. M.; at Flora March 25, 10 A. M.; at Yazoo City same date, 2 P. M.; at Mendenhall March 26, 10 A. M.; at Brandon same date at 2 P. M.; at Lexington March 29, 2 P. M.; at Vicksburg March 24, at 7 P. M.

The Relief and Annuity Board of the Southern Baptist Convention made the best report in its history at the recent meeting of the Board in Dallas. The following taken from Secretary Watts' report is of special interest: "In May, 1925, assets were \$1,964,000.00. After 15 years these assets now aggregate \$5,149,663.24. In 1925 income was \$392,783.00; as of December 31, 1940, the income for the year was \$1,005,024.00. In 1925 the benefits paid, both Relief and Annuity were \$137,166.00; for the year 1940 the benefits, Relief and Annuity, were \$414,938.92; in 1925 there were 1,400 members enrolled in the Annuity department; at the end of 1940 there were 6,338 members enrolled in the various annuity plans. To date there have been enrolled in the group plans employees of 70 boards and institutions of the Southern Baptist Convention, including thousands of preachers in 18 state conventions. The total number of churches that have agreed to cooperate with their ministers is 6,612.

Among the unsolved problems of Mississippi Baptists is how to help the soldier boys in Camp Shelby. As yet we do not seem to have found a plan that will enable us to meet the religious needs of these young men. Will you pray that the Lord may open the way and help us to find the means of protecting them against the devices of the devil, and directing their minds to the ways of righteousness. A similar problem is being revealed on the coast, particularly about Pascagoula where the ship building industry is bringing crowds of people together, and the religious forces are overwhelmed with the task and the opportunity. Brother W. L. Day is pastor at Pascagoula, and a good one, but he can't do everything.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I came, give attendance to reading — give thyself WHOLLY to them, that thy profit may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

TWO GREAT WEEKS

We have recently returned from a two weeks' tour of south and east Mississippi. During these days a majority of the pastors in the sections visited were contacted. We tried to give them information about our work for we know that informed Baptists are better than uninformed Baptists. And that "Baptist leaders should be Record readers."

The Relief and Annuity Board was represented by brother R. A. Springer for three days and then Dr. C. H. Bolton, associate secretary of the Relief and Annuity Board came for ten days. Both brethren were delightful traveling companions and knew how to present their subjects.

We usually made a few remarks concerning the Baptist Record.

And how grateful we are! Many pastors assured us that they would soon send either an EVERY FAMILY list or a good list of individual subscribers.

HE LIKES THE CONFERENCE IDEA

From Dr. J. P. Kirkland to Rev. D. A. McCall: "Goodrich and Bolton were here last night. Sixteen present. Great interest. In fact, we ran over time. The brethren were so interested that they kept both Bolton and Goodrich answering questions long after they were through with their talks. I'm very much delighted with this plan and I believe the cost will be less. The fellowship was great. Hope we can have more meetings of the same type on other matters concerning the Baptist Program."

(The conference was planned for one hour. The questions kept coming and so we adjourned after three hours.—A.L.G.)

HOW TO HELP THE SOLDIER BOYS

Each church could send the Baptist Record to any of its members who are in army camps. It will help to keep them lined up with church affairs. The worldly crowd will be bidding for them. Let's do our best to protect them.

MORE PROOF OF THE WORTH OF THE EF PLAN

Crystal Springs Church reports for the associational year 101 additions. This does not include 92 received during the meeting in October. The present membership is 971. Gifts to all causes during the associational year were \$9,005.54, of which \$1,976.28 went to missions. The church begins the new year in better condition than ever.

Pastor J. R. Eubanks writes that Tabernacle Church in Greenville reports to the Association 82 additions for the past year, 31 by baptism. Total contributions \$1,945.69; of which \$286.31 went to Missions. "The Lord continues to overwhelm us with the greatness of his blessings."

Mendenhall Church steps up her program for the new year a thousand dollars. Three hundred more for pastor's salary, two hundred more to Cooperative Program, two hundred to debt-paying campaign, and the other for worthy causes that may come up during the year. The pastor, C. C. Jones, is grateful and delighted.

The above reports are reprints from previous issues of the Record. Somehow, EVERY FAMILY churches do go.

I am delighted to learn of the united effort of Southern Baptists to increase the circulation of our Baptist papers to 500,000 by the Centennial of the Southern Baptist Convention in 1945. I pledge my hearty support in putting The Christian Index in every Baptist home in Georgia. It will set forward every cause fostered by our de-

nomination.—Abit Nix, Attorney, Athens, Ga.

The Christian Index in every Baptist home in Georgia will be the greatest forward step our people could take. The suggestion greatly appeals to me, and I believe business men in all our churches will give hearty support to this constructive undertaking. It can be done. I pledge my sincere effort in this forward-looking movement.—John Cheatham, President Georgia-Kincaid Mills, Griffin, Ga.

The proposal of Southern Baptists to get behind our denominational papers is the best news I have heard in a long time. If we will join hands and hearts in Georgia we can put The Christian Index in the homes of our people. It will inform, indoctrinate and inspire our people. I will do my best.—John B. Payne, Blue Ridge, Ga.

How can Georgia Baptists know about our various institutions and agencies unless they read The Christian Index? I hope the present plan to put our paper in every Baptist home in Georgia will have the hearty support of every pastor and lay leader.—Dr. W. G. Lee, Chairman Board of Directors, First National Bank and Trust Co., Macon, Ga.

The movement to put The Christian Index in the budget of every Baptist church in Georgia impresses me as the most constructive step we have taken in Georgia Baptist affairs. I am in favor of it and will lend my full support of the effort.—Frank S. Burney, Attorney, Waynesboro, Georgia.

I am glad to see this movement to put The Christian Index in every Baptist home in Georgia. The budget plan appears to be the most practical plan yet suggested. I pledge my cordial support in this constructive effort.—Judge A. B. Lovett, Savannah, Ga.

BIRMINGHAM HOTEL ACCOMMODATIONS FOR SOUTHERN BAPTIST CONVENTION

May 14-18

By H. C. Bass, Chairman
General Committee, Bessemer, Alabama

The rates given below will not be changed during the Convention. Of course these hotels will be compelled to retain some of their rooms for their usual commercial and tourist clients. Hence the local committee urges that delegates desiring hotel accommodations will make their reservations as soon as possible. Make them direct with the hotel desired.

In the event that messengers desire accommodations in private homes or boarding houses there is a Committee on Homes that has made ample arrangements for such accommodations. Upon arrival in the city let all such messengers go IMMEDIATELY TO THE ASSIGNMENT BOOTH in the Municipal Auditorium and ask for an assignment to a home or boarding house. Each of these homes or boarding houses is definitely certified as being all that can be reasonably desired by the Chamber of Commerce of the city. Mr. Hugh Roberts, 2100 First Avenue, N., is the chairman of the Assignment Committee.

All hotels are within eight blocks of the Municipal Auditorium where the sessions of the Convention will be held. The W. M. U. Convention meets in the same auditorium.

Birmingham Baptists and the entire community want the visitors to enjoy their stay in the city. For that reason every thing that can be done for them is being taken care of.

Please bear in mind that all booths and the headquarters of the Convention will be at the Municipal Auditorium. We ask that the messengers will go to the Auditorium upon their arrival in the city.

LIST OF HOTELS

Hotel	No. Rooms	Rates		
		Single	Double	Twin Beds
BANKHEAD				
2300 N. 5 Ave.	287	\$2.50	\$3-\$4.00	\$4.50-\$5
DIXIE CARLTON				
309 N. 23rd St.	119	\$2.50	\$3.50	\$4.00-\$5
EMPIRE				
2130 N. 4 Ave.	88	\$2.50-\$3	\$2.50-\$3	\$3.50-\$5

(Continued on page 8)

PUBLISH! PUBLISH! PUBLISH!

Address of President Hamilton to the Southern Baptist Editors and to the Students and Faculty of Ouchita College
President W. W. Hamilton*, New Orleans, La.

Moses said, "I will publish the name of the Lord." David said, "The Lord gave the word: great was the company of those, that published it." Isaiah and Nahum rejoiced in the publishing of peace. Those whom Jesus healed "published it much." Jesus said, "Go . . . tell," "go . . . teach," "go . . . preach." The good news calls for publicity, and every saved soul is called to be a publisher of glad tidings, until the whole message has been given to the whole world.

In the publishing of the gospel message, in the winning of the lost, in the building up of the saved, it would be difficult to overstate the importance of the printed page. Fortunately for Southern Baptists we have in each state a denominational paper, with local color and interest, and with possibilities practically unlimited. No publication can possibly take the place filled by the state paper. It has a mission peculiarly and powerfully its own and it is the forerunner and the keeper of practically every state and South-wide denominational enterprise.

Baptist principles are necessary to the spiritual welfare of individuals and of the churches. Our Baptist papers are constantly proclaiming, publishing, honoring, protecting these ideals. They are supporting our fellowship in the truth. They strengthen the hands and encourage the hearts of pastors and churches. They insist on voluntariness, and resent the inference of prelates and police. They bring to men and women the revealed way of salvation through Christ, and earnestly encourage obedience which is full and voluntary.

Our Baptist papers hold up Baptist objectives and present to our people the goal toward which we may unitedly strive. They are alert watchmen and do not fail to warn us when enemies are seeking to surprise and defeat us. The leaves of these publications are for the healing of humanity's heart and they are our co-workers in teaching and preaching and healing.

Builders of the Denomination

Our Baptist papers bind us closely together in Christian work and in telling to our children and to our neighbors that the supreme blessing of all is to have our names written in the Book of Life. These papers join us in building up and in enlisting and in uniting our churches that they may be their best. Not only in matters of personal interest do they serve us, but in the needs of local situations or of the whole denomination, they become our friends indeed. Our mission enterprises, our institution endeavors, our debt needs, our plans and hopes and struggles are voiced by the denominational press, and through the pages of these papers we hear and feel the heart-beat of our fellow-laborers.

All of the above statements being true, the editors and publishers carry grave responsibilities. When God writes opportunity on one side of an opening door, He writes obligations, responsibility, on the other side. The editor cannot be careless or unfaithful. He must not only be a saved man with a personal and real experience of grace, but he must be a genuinely good man. He must be a man of conviction and courage. As Dr. E. C. Dargan once said, "The man who preaches what he does not believe is dishonest, and the man who does not preach what he believes is cowardly." This is equally true of the editor.

We thank God for our denominational papers and for our competent and consecrated editors. The pastor speaks to the hundreds, but the editor counts his audiences by the thousands. He makes his appeal to each one individually, and has the avenue of the eye through which to enlist the mind and the heart. A personal worker is one who presents a personal Saviour to a personal soul calling for a personal trust and surrender and service. An editor is such a personal worker to thousands of the unsaved in our Baptist homes and wherever the paper is distributed and read.

Into the Hands of Our People

All that has been said thus far brings me to the special duties resting upon our parents and pastors and churches. We must get the denominational papers into the hands of our people, into the homes represented in our churches, and we must do all we can to have the papers read by young and old. Southern Baptists are now pledged to a campaign for multiplying the circulation of our papers, and for doing all we can in making them worthy of our interest and support.

1. **First, then as to circulation.** The denominational paper ought to be in the church budget just as should be the literature for the Sunday school and the Training Union. We do not ask our people to pay for their quarterlies, and we should not ask them to subscribe separately for the state paper. It will be a paying investment for any finance committee to put into the hands of the members of the church the denominational paper.

One church began this by having in February an extra envelope in the church package through which one could subscribe, if he did not want to have the church pay for his subscription. He could put in enough for two or more in addition to his own, if he desired. It was the beginning of the church budget plan for that congregation.

The Southern Baptist Convention in Baltimore adopted unanimously the report of the committee on "Baptist Denominational State Papers," and in its first paragraph the report said, "That the Convention approves the proposed objective of placing the Baptist state denominational paper in every Baptist home in the respective states, using such plan as may be deemed most practicable in each state, with the emphasis on the wholesale circulation of the state denominational papers." Surely no better, no surer plan can be found than that already suggested, namely, that parents and pastors and churches cooperate through the church budget in placing the paper in every home represented in the congregation.

2. **Getting the denominational paper read.** Here again there needs to be cooperation of parents and pastor and churches. (1) The parents who read the paper can talk about it, can call attention to certain news items, to special articles, to cuts and pictures and stories and to the fun column. A wise father and mother will mark such items with blue or red pencil, and will make comment on the margin. Marked articles and comments are the more surely read by all who see the paper.

(3) The churches will put the paper in the budget, and will thus say to all the members that they are one with a great host of Baptists in a world-wide enterprise and in a business which is eternal in its investments. The churches will say to each one who comes into their membership by baptism or by letter, that the denominational paper is just as important as the club sheet, the secular publication, the trade journal, the newspaper.

Some Important Resolutions

In conclusion, there are some resolutions which are most important. They are not new resolutions, but rather they are renewed resolutions, in which editors and parents and pastors and churches are under solemn obligation to unite, and to urge most earnestly.

First! We will "spare no effort in making the papers interesting, instructive and inspiring to the end that boys and girls, men and women reading them may catch a vision of God's purposes concerning their own lives; and lifting up their eyes, may see the unprecedented need of a weary, warring world and supply the need in the name and spirit of Him whose we are and whom we serve." (S.B.C. committee.)

Next! We will spare no money in putting these worthy publications in the homes and in the hands and in the hearts of our Baptist people. There are values beyond and above the material, and yet these very values are oftentimes limited to the amount of cost we are willing to put into them. Once lost to us, then no amount of money or of effort can bring them back.

Then! We will put our best thought and example into how we may make the wisest and

widest use of the denominational publications. Surely, some prayerful thinking and planning will open up many ways in which the leaders and officers in the organized life of our churches can make increasingly larger use of the wealth of material in the departments of our state papers. We all together are grateful for the new emphasis now being placed upon these vital agencies, and all of us will join them in a larger and better service to our Lord.

*Read by Dr. C. B. Waller, President Arkansas Baptist Convention, at Southern Baptist Press Association, in absence of Dr. Hamilton.

—BR—

EVERY CHRISTIAN SHOULD KNOW

By G. C. Hodge

—O—

Every Christian Should Know That There Are Some Things He Must Do.

He must be born again. Unless one has been born again he is not a Christian. He may be a church member, but he is not a Christian. One cannot become a Christian merely by joining a church, being baptized, participating in the work of the church and subscribing to a set of doctrine. One becomes a Christian only by being born of the Spirit of God (Jno. 3:7). This takes place when one repents of his sins and accepts Jesus as his Savior, Lord and Master. We are therefore saved by grace through repentance and faith in the Lord Jesus Christ.

He must worship God in spirit and in truth, or not worship at all. It is doubtful whether those who willingly absent themselves from the services of their church can worship acceptably, yet worship consists in more than merely attending the services of the church. God is a spirit, and those who worship him must worship in spirit and in truth (John 4:24). There must be in worship meditation, prayer, communion of the mind and soul with God, and sincerity.

He must work. Jesus said, "I (we) must work the works of him that sent me while it is day, for the night cometh when no man can work." There are three reasons why Christians must work: first, Christians only can be depended upon to work the works of God. If the Christians in any community fail to serve the Lord, his work will go undone, for others cannot do it; second, The Holy Spirit impels them. Jesus said, "Ye shall receive power when the Holy Spirit is come upon you, and ye shall be witnesses unto me . . ." He did not say, "Ye ought to be witnesses," or "Ye may be witnesses," he said, "Ye shall be." Nothing visible or invisible can keep Christians from witnessing unto Jesus when the Holy Spirit comes upon them; third, the love of Christ constrains them. Jesus said, "If you love me, you will keep my commandments." One's service to God is not dependent upon the talents he possesses, but upon the love he has in his heart for God. If he loves the Lord supremely he will serve him talents or no talents. If he does not love the Lord he may find excuses for not serving though he is blessed with many talents.

He must appear before the judgment seat of Christ. This is clearly stated in 2 Cor. 5:10. "We must all appear before the judgment seat of Christ that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." This fact alone should lead every one to get right with God and man immediately. It should lead every one to desire to not only be a Christian, but to be prepared to give an account of himself to God. It will be glorious for the faithful to stand before the throne of Christ and to hear him say, "Well done, my good and faithful servant," but it will be terrible for the indifferent, unfaithful ones to hear him say, "You wicked and slothful servant," and "Take from him what he hath and give it to my faithful servant, and cast the unprofitable servant into outer darkness where there shall be weeping and wailing and gnashing of teeth."

—BR—

Gov. Sam H. Jones (a Methodist) of Louisiana preached at First Baptist Church in West Monroe Tuesday morning the 16th.

Mississippi Baptists

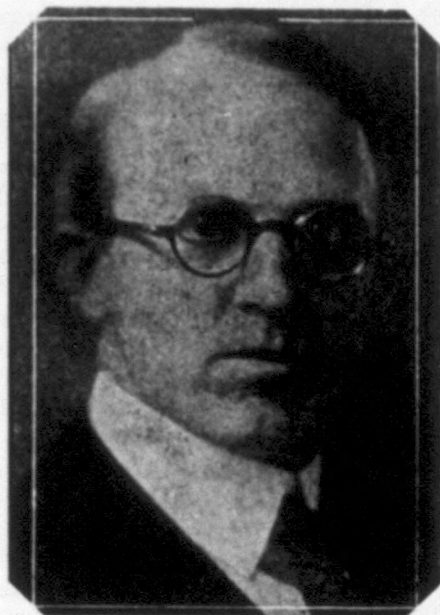
Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;
"Go" Mt. 28:7; "Go" Mt. 28:29; "Go" Mk. 16:15;
"Go" Lk. 9:10.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21; "Give" Lk. 6:38; "Give" II Cor. 9:7.

I



Dr. R. G. Lee, Memphis, a leading Southern Baptist pastor, will speak four times Tuesday and Wednesday, bringing inspirational messages during the

STATE EVANGELISTIC CONFERENCE

Clinton, Mississippi

March 17-20

Room, free Meals, 75¢ per day

II

THE CALENDAR OF ACTIVITIES FOR MARCH

S	M	T	W	T	F	S
1						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

1. W. M. U. Season of Prayer for Home Missions—March 3-7.
2. State Sunday School Convention, March 4-5.
3. State Evangelistic Conference, March 17-20.
4. B. T. U. Study Course Month.
5. Home and Foreign Missions Month.
6. Missionary Day in the Sunday School.
7. Cooperative Program.
8. Now Club (Five Thousand Club).
9. Tithes and offerings each week according to Scriptures.
10. Association-wide evangelistic meetings.

II

JESUS THE CHRIST!

He Died For Our Sins. For when we were yet without strength, in due time Christ died for the ungodly.—Rom. 5:6.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures.—I Cor. 15:3.

For in that he died, he died unto sin once: but in that he liveth he liveth unto God.—Rom. 6:10.

He Rose For Our Justification. Who was delivered for our offences, and was raised again for our justification.—Rom. 4:25.

And if Christ be not raised, your faith is vain; ye are yet in your sins.—I Cor. 15:17.

He Lived For Our Example. For I have given you an example, that ye should do as I have done to you.—John 13:15.

Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus.—Rom. 15:5.

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

Who did no sin, neither was guile found in his mouth:

Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.—I Peter 2:21-23.

He Ascended To Appear For Us. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.—Heb. 9:12-24.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession.—Heb. 4:14.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.—I John 2:1.

He Ever Liveth To Make Intercession. And he bare the sin of many, and made intercession for the transgressors.—Isa. 53:12.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.—Rom. 8:34.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. 7:25.

He Is Coming Again In Glory. Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.—John 14:1-3.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel:

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1:10-11.

He Will Be Manifested to Judge the World and Reign. And the times of this ignorance God winked at; but now commanded all men everywhere to repent:

Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained whereof he hath given assurance unto all men, in that he hath raised him from the dead.—Acts 17:30-31.

IV

Mississippi Baptists will be interested in the objectives of the Convention, as stated in article two of the New Constitution. It reads as follows: "The objects of the Convention shall be to promote a system of operative measures for the advancement of the general interests of the Redeemer's Kingdom, particularly within the bounds of the Convention; to promote Missions, Education, Social Service and other important interests connected with the Kingdom of Christ; to foster concert of action and harmonious combination of efforts of the Baptist churches of Mississippi; to afford Baptists a means and an opportunity for expression on moral, religious, and denominational matters, and to cooperate with the Southern Baptist Convention in its work."

In twenty five years the number of Baptist church members in Cuba has multiplied tenfold.

The meeting in First Church, Columbus, conducted by Charlie and Laurie Taylor had already resulted in about fifty additions to the church and many others expected at the last report, with several days to run.

IS CONFESSION NECESSARY TO SALVATION?

—O—

What does the Bible say about it? In Matt. 10:32 we have, "Whosoever therefore shall confess me before men, him will I confess also before my Father, which is in heaven," and in Rom. 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved." Before Christ came the people had the high priest, who went into the Holy of Holies and confessed the sins of the people to God. But since Jesus came into the world and died for us, He is our high priest. If we are not willing to confess Him to the world, then He will not confess us to the Father.

I do not believe any one is absolutely sure he is saved until he makes this public confession, but when he does make this confession, he has the greatest assurance in the world that he has been born into the kingdom, that is if he is really seeking salvation and has trusted Jesus. Dr. E. Y. Mullins, in his book on "Talks On Soul Winning" says, "The assurance for which the soul has been yearning and waiting comes only when the will surrenders and a life of obedience begins." I think this is the happiest moment this side of heaven.

So many people hold back and say they are not ready to join the church. They will never feel like they are ready until they make this public confession. My father said that when he was a boy, the preachers had two separate invitations—first, you confessed Christ to the world and felt perfectly sure that you were saved; then at another time you joined the church. I believe if we did this now that we would have more people in our churches who were really saved.

In the foreign countries our missionaries give an opportunity for the people to publicly confess Christ, and do not take them immediately into the church, but put them on a probation list for a certain length of time. If they are saved, they will go home and take down their idols and maybe will suffer many persecutions from the other members of the family. But if they have been saved they will be true to the Lord and will come and join the church. I feel like we would have more ardent Christians if they were tested out for awhile.

I believe the above is the way it happens as a rule, but there are always exceptions to every rule. Salvation is an individual question and should be settled in the heart of each person as he is led by the Holy Spirit. A person can make a complete surrender to the Lord and be saved, but if he does not come out and take his stand for the Lord, the devil is going to make him doubt. For example, if you have ten dollars in your pocket, but do not know about it, what good will it do you. If the Lord has saved you, why let the devil cheat you out of the joy of it?

Mrs. W. S. Dougherty

Coldwater, Miss.

—BR—

We print elsewhere in this issue information about the hotels in Birmingham, so that you may write and make your own reservations.

The work done for the 5000 Club gave the Now Club a good start. About one fifth of the total indebtedness has already been subscribed.

The best way to help pay off our bonds through the "Now Club" is to pay all or a large part of it in cash. That stops the interest and cancels the bonds right now. Of course some can not pay down all that they want to give and will have to pay it serially, or in installments. But as far as possible pay now and stop the interest on this amount.

Don't let any words get in between you and the Lord. Don't speak of giving to the Cooperative Program. You are giving to the Lord, and you can do it more effectively by giving through the Cooperative Program. The same way about the "now Club." That is not an outside something to which you contribute. It is something through which you contribute to the Lord's work. Put your gifts in it.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, Durant, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

CAN YOU BEAR IT?

By Blanche Sydnor White, Corresponding Secretary, Virginia W. M. U.

It was the evening of Christmas Day. The two-and-a-half-year-old first-granddaughter in our family was physically and emotionally exhausted. It was the first Christmas which had meant anything to her, and, from her viewpoint, it had been a perfect day.

As the soft lights were turned on to drive the shadows from the room, she climbed into the lap of an adoring aunt.

"Read me a story, Tachey," she begged.

"What story, darling?" the aunt asked.

Slipping down, she toddled over to her Christmas Tree and selected a book from the huge pile of her gifts. It was Hurlbut's Story of the Bible.

"Which story in this book shall I read?" the aunt inquired.

"The story of the baby Jesus," the little one demanded, as she snuggled down again in the welcoming arms.

And so the story began: "And she brought forth her first born son, and wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room in the inn."

But there came a sudden interruption. A baby hand closed the book; baby eyes overflowed with tears; a baby voice sobbed: "Don't read that Tachey! I can't bear it that the little baby Jesus had to be born in a stable. There was room for me in the hospital when I was born. I can't bear it that there was no room for Him."

It had never occurred to me that there was such tragedy in the fact that Christ found no room, while I had found room and to spare.

So when need after need asked to be admitted to the Inn of our Annie Armstrong Offering for 1941, only to be sent away to the manger, I remembered that scene.

Because there was room for me and for you in our denominational Baptist Inn when we needed to hear the story of God's love and provision, should not our hearts be broken because there is no room there for millions of black and white, red and yellow and brown Americans in our beloved nation? Almost half of our population has been turned away from our Inn because there is no room for them.

Can we bear it much longer?

Missionaries Cannot Bear It

I shall not forget soon another scene in a missionary home in Louisiana. With tears in his eyes, one of our French missionaries said: "They haunt me, those people out on the bayou. But I can't go any more. I did go and they listened and say the message is good. But I go in debt more and more for gas and oil for the old car and I can't keep on any longer. At night they haunt me, those people, for there is no one else to tell them the story."

"But soon we get out of debt for the gas, you see," his wife was saying. "And then we go again."

"Yes," her husband agreed, "then we go again."

They were renting the larger part of their home, reserving one room for themselves, that they might "go again" to those who haunted them, whom they could not bear to shut out of the Inn of God's love and care.

So the story might be multiplied. We know of few missionaries who have died of overwork, but we know of many who have died and are dying because they could not bear to see souls shut out of the kingdom of God—and yet "there was no room in the inn."

Add Another Word to the Name

In the Annie Armstrong Offering of 1941 room has been found for more missionaries than we have ever admitted before and more equipment than we have ever been able to furnish. Because your committee could not bear to shut them out, we have raised our goal \$10,000 to include some needy fields and items hitherto shut out of our Home Mission Inn. Will you increase your individual offerings accordingly?

Years ago a young Baltimore woman could not bear to see the Indians, the isolated mountain people, the Mexicans, the foreign-born, the others of these millions of Americans turned away from the Home Mission Inn to wander in the stableyards of sin and false teachings.

Because she could not bear it, she led Southern Baptist women to make a self-denial offering each March to enlarge our blessed Inn of Gospel proclamation. We have dropped the "self-denial" stamp on that offering for very shame of its size, but we have substituted the name of that young woman, instead.

Because the offering bears the name of Annie Armstrong, and because of the thousands who are included in its list who would not otherwise be included in any program or plan, let us bring back again the Christ-like stamp of self-denial. Let us make it this year THE ANNIE ARMSTRONG SELF-DENIAL OFFERING FOR HOME MISSIONS.

Then our 1941 Offering will include thousands and thousands more of these neglected Americans and our Home Mission Inn will be tremendously enlarged.

"And Yet There is Room"

When my pastor has buried with Christ in baptism those who have accepted Jesus as Saviour and indicated their desire to follow Him as Lord, he turns to his congregation and declares, "And yet there is room!"

Mo Kwong Home, Macao, China.

Dear Mrs. Graves and Miss Anderson:

Please excuse me for I have not write to you long time ago. I do think to write to you, but I see Janet have no time, so I wait till now.

Last month Miss Dodson ask one Lady called Miss Law, come from Hong Kong to Mo Kwong Home, to have a special service to the blind girls, two weeks long. She give us good help, and every one of them enjoy it. For that I do thinking God love us, save us from sin. Miss Dodson also love us too. She weary for our souls, because I heard Miss Law said "Miss Dodson think she cannot stay with you all, and she weary you all can go to see Jesus or not. You all get save your body now, and don't know how about your soul, so Miss Dodson ask me come over here, to talk with you all." There for I thank God and you all and Miss Dodson.

Nearly these few months many blind girls sick by their eating are not enough, and I talk to my friends. They said the blind girls must have some vegetables to eat, and I see everything are high price, not easy to buy vegetable. So last month Miss Dodson come to Macao and I talk to her and she willing to add 50 cents more a day to buy vegetable to them to eat, so I do it as she said. Oh! Miss Anderson, first I thank God, second thank you all, because China are very pity now. Plenty people die for hunger, and we still have to eat. Every things are high price, that you never see before, and never hear before. as:

Wood, \$3.70 dollars for 100 catties.

Rice, \$16.00 dollars for 100 catties, (not good rice).

Pork, \$1.60 dollars for 1 catties.

Beef, \$1.20 dollars for 1 catties.

Egg more than ten cents each.

Vegetable, more than twenty cent, 1 catties.

Potato, more than ten cents, 1 catties.

Not only eating things high price. Every thing are high price, so I use plenty money than before, therefor I write to you, let you know it.

How is Mrs. Graves and your mother now? Do they stronger than before? Please give my love to Mrs. Law.

Since I heard Mr. Harold Chen said Mr. Eugene Hill's son fall down from window and die. I am sorry to hear that. Last week I heard Mr. Harold Chen said Mr. Eugene Hill was very sick now. I do sorry for that too. I cannot forget him because when I am in Canton he help me many things, and when Janet go back to Canton he also help her to take the things on boat, so I cannot forget him. Please give my love to him.

It is cold weather now and the Blind girls can have some knitting things to knit now.

With love, yours sincerely,

Sam Koo

Sam Koo Ma and the Blind girls and Janet ask me remember them to you.

This letter I have been wrote it two days now. Two days before the price of rice is \$16.00 for 100 catties but today \$18.00 for 100 catties. You see it is two days long and it add to \$2.00 more. Oh! I am very sorry. By and by will have nothing to eat.

—BR—

The ministry of Dr. William Ward Ayer, pastor of the Calvary Baptist Church, New York City, in First Church, Shreveport, February 16-23, was most constructive. His scriptural preaching and soul winning fervor challenged all who heard him to become personal soul winners. During the five week nights local Baptist pastors taught books on evangelism. Dr. Ayer delivered the evangelistic message each evening. Our pastor, Dr. M. E. Dodd, served Dr. Ayer's church in New York in a similar series of services at the same time. Southern preachers can profit by making a study of the ministry of such a man as Dr. Ayer.—L. B. Cobb, Associate Pastor.

Bruce, Miss.: Brother John A. Farmer of Enterprise, who is working in the Sunday School Department of the State Baptist Board arrived here last evening and supplied the pulpit here today for Rev. L. F. Haire who had to be away attending a funeral service. He read the sixth chapter of Mathew and took for his subject "Seek First the Kingdom of God and His righteousness and all other things shall be added." Large attendance and fine sermon. Brother Farmer will begin a teachers' course in Sunday school training with the church tomorrow (Monday night) for a week and Rev. Haire has all things in readiness and a large attendance is expected and much and lasting good is anticipated. Pastor Haire is getting on fine here with his church work and held in high esteem by every one.—Reporter.

—BR—

BIRMINGHAM HOTEL ACCOMMODATIONS— (Continued from page 5)

HILLMAN				
322 N. 19th St. 130		\$3		
MOLTON				
507 N. 20th St. 135	\$2.50	\$4		\$5.00
REDMONT				
2101 N 5 Ave. 183	\$2.50	\$4		\$4.50-\$6
THOMAS JEFFERSON				
1631 N. 2 Ave. 338	\$2.50	\$3-\$4.50		\$5.00
TUTWILER				
2005 N. 5 Ave. 450	\$2.50-\$5	\$4-\$7.50		\$4.50-\$9

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

D. A. McCALL, Executive Secy.
P. I. LIPSEY, Editor and Bus. Mgr.
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in
advance.

Entered as second-class matter, April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

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for a change. If you do not send in your
renewal your name will be dropped from
the list.

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word, which must accompany the notice.

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COMES HOME

After more than three dozen years
since our appointment as mission-
aries to the Orient, Mrs. Ray and I
sailed from Yokohama, Japan, via
the President Liner Cleveland, Dec.
14, stopping over in the capital of
our farthest outlying territory of
Hawaii for twenty days; visiting
friends and fellow missionaries of
our board now engaged in work for
the descendants of pioneers from
China and Japan who help to make
up the new American population of
that most interesting Mid-Pacific
part of our United States—now
calling for statehood.

Here, we were met by the Leon-
ards and Koons, at the ship's pier,
and were taken to our lodging place
by them, after passing customs
with our baggage. Later, we had
the pleasure of joining them at
Christmas dinner, along with the
Ramsours of our Japan Mission, and
a number of other Baptist friends.
We found that there were now nine
of our China missionaries and two
members of our Japan Mission lo-
cated for a time for work in the
city of Honolulu and one other city
only a few miles away. I hasten to
say that even if there were no
Chinese and Japanese in the Islands
to be evangelized, there are ever-
increasing thousands of our own
American sons and brothers being
sent to join the U. S. Army and
Navy forces there, who are espe-
cially needing just such help as the
missionaries and other voluntary
Christian workers are already try-
ing to give.

—O—

Later, January 1941.

On New Year's Day, we were
again invited to meet with our Bap-
tist group, and met several other
fellow-workers, new and old. While
here, we visited and spoke at the
Calvary Baptist B. Y. P. U., The
Young Street Mission, The Japan-
ese Castle Church, and saw the new
Mission opened by our China co-
workers, the Blackburns, Belotes, and
Miss Hannah Plowden, in a very
needy place of seven or eight thou-
sand people.

Dr. and Mrs. Leonard planned a
trip to include me, visiting another
one of the large islands of the

THE MISSISSIPPI BAPTIST NOW CLUB

FRANK E. SKILTON, General Chairman

A Program Of Perseverance

PAUL HAD BOND TROUBLES TOO

Paul said to Festus: "I wish you
were as I am save these bonds." The
bonds of Mississippi Baptists differ
from the bonds that bound Paul,
but they are shackles nevertheless.
They are impeding the progress of
Mississippi Baptists in Kingdom
work.

Our leaders realize this, which ac-
counts for the grimly determined
manner in which they are assuming
posts of responsibility in The Now
Club. Saturday every Associational
Chairman for men had been secured
except nine, and all of the Asso-
ciational Chairmen for women had
agreed to serve.

Last week four District meetings
were held. With E. D. Hurst, Laurel,
presiding, 137 leaders of District
Seven met at Hattiesburg and heard

inspiring messages from Dr. Nor-
man W. Cox, Meridian, and Mrs. J.
H. Mathews of Gulfport.

District Six met at Newton with
every Association represented. As-
sociational Goals were taken. Mr.
Wilbur D. Cole, Chairman for the
District said, "We plan to reduce fi-
nancial interest and increase spirit-
ual interest" by paying off the bonds
in three years.

District One, with every Associa-
tion represented, met on a rainy day
with Owen Cooper, Jackson, presid-
ing, and goals were adopted.

Crawford H. Lipsey key-noted the
meeting of District Eight at Mc-
Comb with the statement "This is a
man's job." He said we can count on
the women to do their part but the
magnitude of the task is a challenge

to the manpower of Mississippi Bap-
tists.

It was pointed out that among the
District and Association Chairmen
there were business men, bankers,
lawyers, judges, physicians, indus-
trialists, a college president, school
principals, members of college fac-
ulties, preachers, morticians, chan-
cery court clerks, farmers, postmas-
ters—in fact nearly every line of
business is represented.

District meetings this week are:
Dist. 2, Clarksdale, Feb. 25; Dist. 3,
Grenada, Feb. 26; Dist. 4, Calvary
Baptist Church, Tupelo, Feb. 27, at
10 a. m.; Dist. 5, First Baptist
Church, Starkville, Feb. 28, at 10
a. m.

Mississippi Baptists are pressing
on to victory to the Glory of God.

Hawaiian group where a Baptist
church has been organized, but a
chest cold upset my plan to go.
They reported a very encouraging
trip over the week-end.

A few years ago, in passing Hon-
olulu, we were regretting that Bap-
tists had failed to exert any lasting
influence in the Hawaiian Islands,
but this time we were glad to learn
that good beginnings have been
made in five or six places that are
now bearing fruit. We understand
that much of the present activities
are due to the temporary sojourn
of our missionaries to and from the
Orient, who have been greatly en-
couraged by generous laymen. I
predict that you will be hearing
again—from others—about Baptist
Missions in Hawaii.

The next few months will likely
clear up the uncertainties that now
hang over our work in China and
Japan. Meanwhile we pray for the
continued well being of our co-
laborers there.

—J. F. Ray, on board President
Coolidge, enroute from Honolulu
to Los Angeles.

—BR—

HOLMES COUNTY

—O—

A special meeting of the pastors,
Sunday school superintendents and
other Sunday school workers of the
Holmes County Baptist Association,
met at Durant, Miss., at 10:00 a. m.,
February 17, at the call of Rev. Jud-
son Chastain, moderator of the as-
sociation, for the purpose of plan-
ning ways and means of building up
the Sunday school work in the
churches of the association.

Eleven of the twenty churches in
the association were represented by
the pastor, Sunday school superin-
tendent and other workers of the
churches.

After discussion by brother J. E.
Sweany and others of the import-
ance of an enlargement campaign,
it was voted to put on such a cam-
paign, with the objective in view;
to organize a Sunday school in ev-
ery church in the association not
now having one; to take a religious
census in every church in the asso-

ciation; to teach at least one Sun-
day school study course in each
church in the association and to se-
cure state Sunday school workers to
assist in this objective during one
certain week.

The week of June 8th to 15th was
designated for the work, and repre-
sentatives were appointed to confer
with each church not represented in
this meeting, to make the necessary
preparation.

Brother J. E. Sweany was ap-
pointed to arrange for the state
workers for each church, and the
churches desiring information re-
garding the plans, are requested to
confer with him.

J. T. Skelton, Asst. Clerk.

—BR—

MRS. J. Y. MIZE

—O—

God, in His infinite wisdom, has
called the gentle spirit of our dear
friend, Mrs. J. Y. Mize, from the
earthly walk of life to come and re-
ceive her eternal reward.

Therefore, be it resolved by the
Woman's Missionary Society of the
Griffith Memorial Baptist Church:

First: that we have lost a true and
faithful friend and worker. She was
faithful to the church, and loyal to
the Lord she loved and served.

Second: that our deepest sympa-
thy be extended to her bereaved
family. We know only God can com-
fort them in their great loss. The
members of this society express the
loss of this beloved member, and
may our loss be His gain.

Third: that a copy of these reso-
lutions be sent the family, a copy to
the Baptist Record, and a copy be
spread on the church record.

Committee:

Mrs. Sidney Berry
Mrs. L. A. Cambre
Mrs. W. B. Ellington

—BR—

Young Wife—"My husband is so
slovenly. Half the buttons are gen-
erally missing from his clothes."

Aunt—"H'm. Perhaps they are
not sewed on properly."

Young Wife—"That's just it. He's
awfully careless about his sewing."
—Montreal Star.

We are a conscientious objector
to the organization of Baptist
preachers into a body to "standard-
ize" the ministry, by prescribing con-
ditions on which young men may be
ordained. Any man has a right to
tell the world and the churches what
qualifications the Bible prescribes
for the ministry, but nobody or no
set of men has a right to prescribe
the conditions. That's the Lord's
business, and He has already reveal-
ed His will in this matter in the
Book. But let us give a word of sug-
gestion here, if we wish to prevent
the possibility of such a standardiz-
ing agency in the ministry, then
one of the best ways to do it is to
be careful about the kind of men
we recommend to the churches for
ordination. And let the churches be
careful about what sort of men they
ordain. Certainly we should be sure
of his conversion, his call to the
ministry, his moral character, and
that he knows enough about the Bi-
ble to teach it to others; and that
he believes what is in the Bible from
start to finish.

—BR—

"If you don't marry me, I'll take
a rope and hang myself in your
front yard."

"Ah, now Herbert, you know Pa
doesn't want you hanging around."

HERE'S POPULAR WAY TO WAKE LAZY INSIDES

Just a little of this spicy, aro-
matic, laxative by the directions
tonight, a drink of water, and there
you are!

When the easy directions are fol-
lowed, BLACK-DRAUGHT usually
permits a good night's sleep, then
acts gently but thoroughly next
morning.

Main reason for the gentle effec-
tiveness of this purely vegetable
medicine is its chief ingredient.
It is an "intestinal tonic-laxative"
that helps impart tone to lazy bowel
muscles.

Next time, be sure to take time-
tested BLACK - DRAUGHT. It's
economical, too! 25 to 40 doses: 25c.

ODATIONS—
5)

\$5.00

\$4.50-\$6

\$4.50 \$5.00

\$7.50 \$4.50-\$9

Sunday School Lesson

Prepared by
Bracey Campbell

Lesson for March 2, 1941

THE MISSION OF THE MASTER ILLUSTRATED

Bible Text: Luke 19:1-10

You will not get the lesson of the week without reading the whole chapter. It is among the most important chapters in all of Luke's great writings. Of this fine chapter, the writer selects the first ten verses as illustrating the mission of the Master. They record an incident which took place during the last week of the earthly life of our Lord, the week called Passion Week by the Christian world, the original meaning of the word "passion" being "to suffer"; so Passion Week in the life of our Lord was that during which He suffered.

The Lord is on His way to Jerusalem for the last time, and because He was advancing from Perea, which was east of the Jordan, he must pass through the city of Jericho. In that ancient city on that day, it is not unlikely that ten thousand people saw the Lord but, so far as the record speaks, only one was saved.

I. A Sinner Residing in Jericho.

His name was Zaccheus. The name means "Pure," and in this case the bearer of the name was a man of considerable weight. He was a chief publican, that is, a chief tax-gatherer for the Roman government. This fact of itself was enough to insure him the hatred of the Jews, but when you add to that the fact that Zaccheus was himself a Jew, you have the greatly added reason that always wins hatred for a renegade. Zaccheus was lined up with the government of the oppressors of his people, and had accepted an office under that government the very discharge of the functions of which was a constant reminder to the people of the servile condition into which they had sunk under their conquerors.

Of course Zaccheus was a sinner, as which one of us is not? But while Zaccheus was an object of loathing in the eyes of the Jews, he seems not to have been an especially vicious or outrageous sinner. He had a home, no doubt, a good home, and as far as the ordinary, everyday household virtues are concerned, he seems to have been a quite decent chap. But he was a sinner, and don't forget that. He was without a vital relationship with God, and without hope in Jesus, so he was just another sinner.

II. A Savior Seeks the Sinner.

"Jesus entered and was passing through Jericho." Of course Jesus entered and was passing through Jericho. Zaccheus lived in Jericho, didn't he? And Zaccheus was lost, wasn't he? Well, then, there is the very place Jesus would be, the very town he would enter, the very place He would be passing through. Of course Jesus was on His way to Jerusalem, but in Jericho there lived a man who needed Jesus, so Jesus passed along that way, just

to see that man. "No! He did not go by Jericho just to see Zaccheus." Oh, yes, He did! He would have gone by Jericho if there had not been another man in town that day, only Zaccheus. The Lord has been in your home town many a time because you needed Him, and would come to your town to relieve your need if you were the only person there.

There was a lost man in Jericho, so Jesus passed that way. That is the cause which brought Him down to earth. There are lost men, and he came to seek and to save them. The Lord was the first man into Jericho that day, and He came looking for Zaccheus. Our Lord was the first man at church where you went last Sunday, and He was there early because there was a man in the church who needed Him.

III. The Sinner Surmounts Obstacles.

Zaccheus could have given reasons enough for not going to see Jesus that day He passed through Jericho. Zaccheus was a runt, not but little more than five feet one. Taller men than he would crowd in front of him and prevent him from seeing Jesus or any of Jesus' followers. The Jewish people who would throng the highway to see Jesus and His friends pass through the town would not welcome Zaccheus anyhow. They all hated and cursed and reviled behind his back, and to his face as well. I make no doubt, and he was well aware of their dislike. I have not the slightest doubt that the devil urged other reasons upon Zaccheus to prevent him from going, for Zaccheus was a good servant of the devil, better for every attraction which his clean morals presented to the world.

But Zaccheus wanted to see Jesus. I think this desire to see Jesus rose at first out of mere curiosity. He had heard some of the things Jesus had been saying to the Pharisees, and he had gained the same opinion of them that Jesus had been reported to him to have expressed, so he wanted to see the man who had dared to tell gray-bearded hypocrites the truth on themselves right to their faces. But when Zaccheus got down to the street, it was full of people, or, maybe it was not, when he got there, but the crowd came, made up of people who hated Zaccheus, so they thrust him back, crowded in before him, saying, "Get behind me, you little runt! Back to your cursed tax-gathering. What have you to do with anything religious, even with this Jesus, whom the Pharisees and our rulers hate?"

Any or all of this did not turn Zaccheus' desire aside. So he overcame his reluctance to be made conspicuous, overcame his dislike of adverse criticism, overcame his physical handicap, ran on ahead of the procession, and climbed a tree. I do not know how old Zaccheus was, but, if he was growing a bit old, that matter of climbing a tree might well have presented its difficulties, as I find it does now in my own case. But the little publican did what was necessary to gain him view of Jesus.

IV. The Savior's Summons to the Sinner.

Jesus saw Zaccheus up the tree. Of course He did! Jesus was look-

ing up that tree all the time. I make not the slightest doubt He knew Zaccheus was going to be up that tree. Of course it is possible that the boys and some of the younger men saw Zaccheus climbing that tree, hooted at him from a distance of 200 yards, and called his name in derision. "Lookit yonder! Look at that sawed off Simple Simon climb that tree!" "Who on earth is that?" "Nobody but little old Zaccheus the tax-collector. Say, I have a half-mind to shy a stone at him. I bet I could crack his skull."

None of such an imaginary conversation would Jesus share. He wanted to see Zaccheus; because Zaccheus was a man in need. In this frame of mind Jesus came to the tree up which Zaccheus had climbed, looked up and said, "I must abide at thy house." "Why must you, Lord?" "Because Zaccheus needs Me and, wherever men need Me there must I be." Jesus must, must! How that word runs like a scarlet thread through all the doings of the life of our Lord! It was fixed for all time that Jesus must meet Zaccheus, and that Zaccheus should hear the Master's call, "Come down!"

V. Sinner and Savior Meet to Part No More.

Zaccheus received the Savior. I do not know how long it was after Jesus called Zaccheus down from the tree that he found the Savior as his Savior. May have been a couple of houses. Jesus went home with Zaccheus, just as He would love to go home with you. "When was Zaccheus converted?" Don't know, but I know he got talking like a converted man, and I know his conversion was before that time. "Lord,

I'll feed the poor?" "Who said anything about the poor?" "I'll make restitution in any case where I have wronged anybody." "Well who told you to do that?" "Nobody! I just know I have to do it, if I abide in peace with this quickened conscience of mine." "All right, Zaccheus, you are qualified for membership in His church."

—BR—

The girl about to travel alone was warned about talking to strange men. At the station the conductor asked:

"Where are you going?"

"To Detroit," she answered, so he put her on the Detroit train.

As the train pulled out she looked out and said: "Ha, ha! I fooled him that time. I'm going to Chicago."

—BR—

Mother: "Janey, there were two pieces of cake left from supper and I put them in the pantry. Now there is only one. Do you know how that happened?"

Janey: "Why, Mother, I don't know, unless it was so dark in there that I didn't see the other piece."

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender, inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

Prepared—

The 341 Mississippi communities served from the modern interconnected electric power system of Mississippi Power & Light Company have an adequate supply of CHEAP ELECTRICITY available to meet the normal demands of today and such emergency demands as may arise in connection with national defense.

Mississippi Power & Light Company's interconnected electric power is a community's best and biggest welcome sign to industry.

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Mississippi
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*A Civic-Minded, Employing Industry Whose Taxes Are
More Than A Million Dollars Each Year*

Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS CAROLYN MADISON, ELEM. SEC.

LAST CALL

Next week will be the time of our State Sunday School Convention at Water Valley. The exact time is Tuesday and Wednesday, March 4-5. The program begins at ten o'clock Tuesday morning and closes at noon Wednesday. This allows ample time to drive there Tuesday morning and then to get back home Wednesday afternoon after the Convention closes.

Do your best, brother superintendent, to get all your officers and teachers to attend this great Convention. Bed and breakfast free to all who spend the night.

CENTRAL McCOMB

Rev. Fred B. Bookter, pastor of Central Baptist Church, McComb, says this: "At Central we are going to put in practice the ideals presented in our recent associational meeting. We plan to have our workers' counsel next week with every Sunday school officer and teacher present. In this meeting we plan to put on a part of the program we used at the associational meeting and get every department and class to set up goals for the year. The new library, Cradle Roll, and Extension departments will have special emphases."

This certainly is a most splendid way to get some very definite objectives before our people for their Sunday school program for this year. Others might well follow this fine example.

MORE STANDARDS!

And still they come! Never in our history have we received so many applications for Standard Sunday schools so early in the new year. We have 21 to date for 1941, whereas the total for 1940 was only 32.

These schools have joined the standard ranks since last week: Double Springs (Webster County, I. V. Wilson, pastor, W. A. Turman, superintendent; County Line (Rankin County), R. O. Bankston, pastor, H. C. Smith, superintendent; Magee, G. O. Parker, pastor, R. C. Russell, superintendent; Jackson, Griffith Memorial, L. W. Ferrell, pastor, J. L. Mahaffey, superintendent; Biloxi, First, G. C. Hodge, pastor, J. C. Brent, superintendent.

Also, the Knights of Christ (Adult class), of Itta Bena, Mrs. C. H. Murphey, teacher, has become standard.

We are not only grateful for the fine work these officers and teachers are doing in attaining this high plane of work, but we also offer our most sincere congratulations to them.

TRAINING NEEDED

One pastor, after attending his recent one-day associational Sunday school meeting, writes to say that he feels that great results are going to follow from those meetings. He also says this: "I believe that they surely did do some real work, and I hope that many of the workers got a better vision of the Sunday school work. I was thoroughly

convinced from what I saw that the trouble with our Sunday school work is: WE JUST DO NOT HAVE ENOUGH TRAINED WORKERS. I am going to do more of it in my churches this year."

There is no doubt but that training of our workers is one of the great needs of our Sunday schools. Plan for at least one course this year.

—BR—

DURANT

—O—

On January 15, we ended our service as pastor of the West Laurel Baptist Church. In so doing, we feel that we left one of the most progressive, hard working, united, and loyal churches in Mississippi. We are delighted that they have settled on a new pastor; and it is our prayer that he will soon be on the field, if it is the Lord's will; and that the Church may enter the greatest era of prosperity it has ever known.

We have been in Durant almost five weeks. We are happy to report a most cordial welcome and most gratifying response to our efforts here. The Church welcomed us with an entirely renovated pastor's home and a well-filled pantry, besides most pleasant personal greetings.

The new Church building will be occupied Sunday. The marketing of a \$10,000.00 bond issue, pending our arrival, has been completed. We have a lovely \$30,000.00 house of worship. Large credit is due to Dr. J. S. Riser, Jr., who initiated the building movement, and Dr. W. R. Haynie, under whose leadership the construction of the building was completed, as well as many faithful collaborators who cooperated in giving to the building fund and in the labors accompanying the erection of the new house.

We are grateful for 25 additions since we came on the field.

The Church plans a series of services beginning with the first day in the new Church. Pray for the Lord's blessings upon us.

Prayerfully,

J. H. Street, Pastor.

—BR—

SOUTHSIDE, JACKSON

—O—

Southside Baptist Church closes a two weeks' evangelistic campaign led by Rev. D. Wade Smith and Mr. Robert Cooper. Every service was a great spiritual blessing.

Mr. Cooper is indeed a great leader of gospel songs. A fine spirit was manifest in the song services. A large booster choir did some fine singing for each evening service under the leadership of Mr. Cooper.

Brother Smith is a great lover of lost souls and a great servant of God. Each message was inspired of God and spirit filled. His messages were heart stirring, direct from the word of God. Large crowds attended. The house was filled from the beginning. Much interest was shown. The auditorium was packed for each evening service and rooms on the side. At the last service there was hardly room to walk at all. If a person found a place to stand he could not move without disturbing the other person and then people were turned away that wanted to hear the message.

Sixty-six members were added to the church during the campaign.



EVANGELIST G. K. McLELLAN
Box 1342, Seminary Hill, Texas.

Experienced Evangelistic Singer, Desires Revival Work for the Summer. Two years of training at Southwestern Baptist Theological Seminary, at Ft. Worth, Texas. Address after May 9, Box 283, Indianola, Miss.

This is to recommend to you Geo. McLellan for evangelistic singing and religious educational work. I am glad to do so. Brother George has been with our church for two years as song leader and educational director. He is thoroughly consecrated to his task. As a lover of souls he has won the affection of our people.

It is his desire to do evangelistic singing in revivals this summer. This, he is excellently qualified to do. With a firm understanding of music and a beautiful voice, he is capable of handling music in an effective manner.

Clifford Ingle

Fort Worth, Texas.

Twenty-eight came confessing Christ as their Saviour.

Southside is thankful for the many blessings God has bestowed upon us. We are thankful that God led Rev. D. Wade Smith and Mr. Robt. Cooper our way. The church, only one year and six months old, has been blessed of God from the beginning. The membership has grown from the night of its organization,

from twenty to two hundred and eighty-one. The church has outgrown its present building. We covet the prayers of the people. Pray with us and for us that we may soon be able to build more to the present building, to be able to take care of the people.

Tilman Cooper, Church Reporter.

—BR—

A man lost a valuable dog and advertised in a newspaper, offering five hundred dollars for it, but got no replies. He called the office.

"I want to see the advertising manager," he said.

"He's out," said the office boy.

"Well, his assistant."

"He's out, too, sir."

"Well, I'll see the editor."

"He's out, sir."

"Great Scott! Is everybody out?"

"Yes—they're all hunting your dog."

—BR—

Subscriber (to operator): Please give me Mr. Dill's number."

Operator: "Is the initial B as in Bill?"

Subscriber: "No, it's D as in pickle."

—BR—

Collector—"See here! You are behind seven weeks on the piano payments."

Purchaser—"The company advertises 'Pay as You Play,' and I can't play yet."

Pull the Trigger on Lazy Bowels, and Comfort Stomach, too

When constipation brings on acid indigestion, stomach upset, bloating, dizzy spells, gas, coated tongue, sour taste and bad breath, your stomach is probably "crying the blues" because your bowels don't move. It calls for Laxative-Senna to pull the trigger on those lazy bowels, combined with Syrup Pepsin to save your touchy stomach from further distress. For years, many Doctors have used pepsin compounds as vehicles, or carriers to make other medicines agreeable to your stomach. So be sure your laxative contains Syrup Pepsin. Insist on Dr. Caldwell's Laxative-Senna combined with Syrup Pepsin. See how wonderfully the Laxative-Senna wakes up lazy nerves and muscles in your intestines to bring welcome relief from constipation. And the good old Syrup Pepsin makes this laxative so comfortable and easy on your stomach. Even finicky children love the taste of this pleasant family laxative. Buy Dr. Caldwell's Laxative-Senna at your druggist today. Try one laxative that comforts your stomach, too.

Special King James Version Bible

A \$3.25 VALUE FOR ONLY \$2.50!

No. 4610J—Contains every needed assistance to the Bible student, including a dictionary-concordance, subject index of important topics, a new, practical course in Bible reading, maps, and other features. BOUND IN GENUINE LEATHER, overlapping covers, edges of paper burnished in gold, packed in box. Size 4 1/2 x 6 3/4 inches. Thumb index or name in gold, 50c extra. Order yours today!

Specimen of Type

Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand,

No. 4610J
\$2.50



BAPTIST BOOK STORE

500 EAST CAPITOL ST.

JACKSON, MISS.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear Children:

We have seven new members of our Daily Bible Readers' League this week. This completes our quota of charter members, but there is plenty of room for just as many more regular members as want to join. We really have one more charter member than we said at first that we would have, but our last two applicants came in the same mail and their letters bore the same date; so since these tied, we enrolled both as charter members. I hope many more of you will make it your purpose to read the Bible every day and will write me that you are doing so. We want you for members of the Daily Bible Readers' League.

Our happy young friend "Little Buck" Morgan keeps on smiling and growing. He isn't quite old enough yet to be a D. B. R. L. member, but he is old enough to be very prompt in sending his circle dues. This time he has made his contribution for February and one for March. Now who can beat that? I want to tell you, too, of a gift that came last week for the Orphanage Building Fund from a dear young woman, frail in body, but strong in spirit. She sent a check for thirty-two dollars, saying that it was God's money and she wished to administer it aright. I believe she did.

With love,
Mrs. Frances Steele.

Bible Study

The Helpful Four. Read Mark 2:1-2.

"Bear ye on another's burdens." Gal. 6:2a.

Jesus was in Capernaum preaching. He was at Peter's home which was probably a square house one story high with a flat roof having a wall or railing around the edges so that people might safely walk there. The word had gone out that Jesus was there, and the crowd that gathered to hear him was so large that it filled the house and overflowed to the outside, until it packed the door. The people were possibly hoping that this wonder-working prophet would perform some miracles today, when suddenly there was a stir in the crowd outside. Four men were coming, carrying a poor paralyzed man on a kind of pallet or hammock. They pushed and elbowed their way, trying to get their sick friend to Jesus, but the join was too great for them to get through. Undiscouraged, they made their way to the side of the house, and using the ladder—like steps, they succeeded in getting the helpless man up on the roof. Then they made an opening in the roof just over the place where Jesus stood in the room below. They removed the earth and mortar and the brush and sticks that made the roof until they had an opening large enough for them to lower through it the sick man by the four corners of his pallet into the presence of Jesus.

You know the rest of the story for no one ever went to Jesus needing help and failed to receive it. When Jesus saw their faith—the faith of the four helpers and of the sick man—he said to the paralyzed man, "Son, your sins are forgiven you." But some of the scribes who were there said to themselves, "Who is this who pretends to forgive sins as if he were God?" Jesus read their thoughts and said to them, "Why do you think these things in your hearts? Is it not as easy for me to forgive sins as to cure him of the palsy? But to show you that I can forgive sins, I will make him well." Then he said to the sick man, "Stand up on your feet and take up your pallet and go to your home." Immediately the man arose and took up his pallet and went out before

them all. The people who saw it were astonished and glorified God and said, "We never saw anything like this before."

—O—
Monticello, Mississippi
February 14, 1941.

Dear Mrs. Steele:

I am a twin girl eleven years old and in the fifth grade. I go to the Monticello Baptist Church. My pastor is Rev. D. O. Horne. My parents get the Baptist Record and I enjoy reading it very much. I want to join the Daily Bible Readers' League and Children's Circle too. Please send me a pamphlet so I can use your plan to read the Bible. I am enclosing five cents for Miss Lynn Fleming.

Another Friend,
Ella Fae Ready.

Ella Fae, we are glad to welcome you and your twin to the Children's Circle and the D. B. R. L. Also we thank you for this contribution on Miss Lynn's scholarship.—F. L. S.

—O—
Monticello, Miss., Feb. 13, 1941
Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am a girl eleven years old and in the fifth grade. My teacher is Miss Shivers. I go to Sunday School and Church. My pastor is Rev. D. O. Horne. I like him very much. May I join the Children's Circle and the Daily Bible Readers' League? I am enclosing five cents for where it is needed most.

Love,
Zella Mae Ready.

Zella Mae, you don't say so, but we know you are the other twin. The answer is a cordial yes to both of your requests. We are happy to have you. We will add your gift to the orphanage fund as your sisters goes to the scholarship. Thank you.—F. L. S.

—O—
Hickory, Miss., Feb. 14, 1941
Dear Mrs. Steele:

This is my first time to write to the Children's page. Every Thursday when we got the Baptist Record I am always anxious to read the Children's Circle. I am a little girl thirteen years old and in the seventh grade. I go to Mt. Pleasant Baptist Church. Bro. Herman Milner is our pastor. I like him very much. I go to Chunky Consolidated School. Enclosed you will find ten cents for the orphans.

Mary Dell Cochran.

Now, that you have made a start, Mary Dell, we hope you will write often. Let us thank you for this gift to the orphanage.—F. L. S.

—O—
Starkville, Miss., Feb. 15, 1941.
Dear Mrs. Steele:

Here I am again, I really intended writing sooner, but my school work keeps me quite busy. I had flu and had to miss several days from school, the first I had missed in three years. I would like to join the "Daily Bible Readers' League", and hope I'm not too late to be one of the charter members. I think it a fine thing for people to read their Bible's so they may know more about how to live a useful Christian life. I enjoyed Miss Lynn's letter on our page this week, and am sending a little offering to be used on her scholarship, or to the orphans' if you think best. Lots of love.

Your little friend,

Annie Louise Duke.

Annie Louise, there is just one good thing about the flu and that is that it is behind you. Welcome to the D. B. R. L. as a charter member, and thanks for the offering which is added to our scholarship fund.—F. L. S.

Columbus, Miss., R. 2.
Feb. 16, 1941.

Dear Mrs. Steele:

I am a little girl seven years old and in the second grade. Sunday I joined the church because I love God and want to be a good girl. Dr. J. D. Franks is my preacher and I love him. I want to join the Bible Readers' League and the Children's Circle. When I earn some money I want to send you some to help the orphanage.

Your little friend,

Elise Shuffield

Elise, we are happy with you that you have given your heart to Jesus. We are counting you as one of our charter members of the D. B. R. L. It would be all right for a little girl seven years old to have some one read the Bible to her.—F. L. S.

—O—
Columbus, Miss., R. 2.
Feb. 16, 1941.

Dear Mrs. Steele:

I want to join the Children's Circle and the Daily Bible Readers' League. I am ten and in the fourth grade. I go to Sunday School and church every Sunday. My teacher, Mr. Wallace, comes for my family for we don't have a car. He is such a good man and I want to be good like him. I want to send some money as soon as I can.

Your little friend,

Joe Shuffield.

Joe, we are glad that you want to join the circle and the Bible Readers' League, for we want you in both. Don't forget for even a day to read God's word. I believe that your daily Bible readings that you have in your Sunday School quarterly would be the best way for you to begin.—F. L. S.

—O—
Money, Miss., February 17, 1941
Dear Mrs. Steele:

I am a little girl eleven years old and in the seventh grade. My teacher's name is Mr. Montgomery. I have blonde hair and brown eyes. I wish to be a member of the Children's Circle. This is my first time to write to the Circle and I really enjoy it. I read it every Friday. I want very much to be one of the daily Bible readers, so please send me a pamphlet so that I can use that plan to read the Bible.

Your new friend,

Marlene Hurst

Marlene, I shall be glad to send you one of the pamphlets. If there is any delay in its coming, suppose you make it a practise to read the daily Bible readings given in your Sunday School book. Welcome to the Circle.—F. L. S.

—O—
Money, Mississippi
February 17, 1940.

Dear Mrs. Steele:

I am a little girl twelve years old. I am in the seventh grade and my teacher is Mr. Montgomery. I wish to be a member of the Children's Circle. This is my first time to write you. I want very much to be one of the Daily Bible Readers so please send me a pamphlet so I can use your plan to read the Bible. We have G. A., R. A., and Sunbeam Band at Money. I enjoy having it and I do go to church all the time.

With love,

Sadie Kuykendall.

Sadie, I'm so glad that you are going to read the Bible daily. Won't you read my little message to Marlene, and consider it written to you too.—F. L. S.

—O—
Cumberland, Miss.,
Feb. 17, 1941.

Dear Mrs. Steele:

I am a little girl five years old and I haven't started to school yet, so I can't write, but my mother is writing for me. She reads the letters from the Children's Circle to me every week and how I do like them.

I go to Sunday School every Sunday. I just don't like to miss a time. Mr. W. A. Turman is the superintendent and he loves us children and we love him.

I am sending twenty five cents for the orphans. My daddy got killed a

few months ago and I miss him lots. But I like to think of God as our shepherd and watching over us all the time. I can repeat the twenty third psalm by myself.

Love to you and all the children.

Willie Ann Simpson.

Willie Ann, we are so glad that you got your mother to write for you and we hope you will keep on doing this until you can write letters yourself. You are a smart girl to learn the twenty third psalm. I hope every year that you live it will mean more to you. Your gift to the orphans is sincerely appreciated. Thank you and your kind mother.—F. L. S.

Daily Bible Readers' League Charter Members

Peggy O'Neal, Christine Cranford, Dorothy Williams, Eddie Faye Stewart, Joy Cagle, Edna Lou Ponder, Zella Mae Ready, Ella Fay Ready, Annie Louise Duke, Joe Shuffield, Elise Shuffield, Marlene Hurst and Sadie Kuykendall.

WEST LAUREL

As we get ourselves together after the loss of our beloved pastor, Rev. J. H. Street, we feel that some might enjoy a brief report of the West Laurel Church for the past three years which would include a record of the church during the pastorate of brother Street.

Among the numerous and outstanding achievements of the church under the leadership of brother Street and his good wife we observe: Large number of additions to the church, both by profession and by transfer from other churches; a vastly improved record system compiled from thorough census records; creation and equipment of an office; provision of office help; improvement of library; extensive improvement on buildings and grounds; ordination of five new deacons; organization and enlarged service of a brotherhood which has made a distinct contribution to this movement within the state and even outside the state; increase in annual number of training school awards; the largest vacation Bible school in the state for two years; an increase in the average weekly attendance of the Sunday school from 432 to 560, a peak attendance of 872; the departmentalization of the B. T. U.; the increased activity of the W. M. U.

Most outstanding in the list of achievements in physical and organizational improvements would be the beginning and accumulation of a week-by-week offering from around \$100 to \$200.00; a better organized church in every department.

The results of the fine consecrated and unselfish leadership of the Streets in our church will be felt through unnumbered years.

We look with faith to the future as our new pastor, Rev. Robert L. Orr, comes to us on March 16th. A better introduction of him will come later.

Horace Headrick

Visitor—Is the master of the house in?

Young Father (wearily) — Yes he's upstairs in his cradle asleep.

IS CHRIST REALLY COMING?

"FROM ROME TO JERUSALEM," by Dr. W. F. Tanner, explains the signs of Christ's early Coming, identifies the anti-Christ, and tells when the Kingdom will be established on earth. It gives an understandable interpretation of the world situation of today, and tells the outcome of the present war. Positively biblical. Postpaid, 25 cents, five for \$1.00. Institute of Bible Prophecy, Box 819, Atlanta, Georgia.

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Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.

Volunteer Workers

Already we are receiving letters from individuals who are volunteering their services for the summer. Teachers and students make up the greater part of the volunteer list. These friends have these extra weeks that they are glad to give to the Lords work. It is a three way program, the worker gives his time, the church entertains the worker while in the community, and the Training Union Department assisted by the Sunday School Board takes care of the traveling expenses. We will be happy to hear from others who would like to serve with us for five weeks beginning about the middle of July. You will need to have had some experience in Training Union work as a good member, at least, and willing to master the Manuals and be able to teach them.

Giffith Jackson "Twins"

Some time ago Mrs. L. R. Williams, Director of the Griffith Memorial Church in Jackson, hit upon the idea of "Twins" for her unions. This means that when a union has grown to where the unions can be made of it, it is divided and dubbed as twins. These twins will be very close to each other in spirit, and will have their socials together, and in many ways mutually help each other. Recently "Twins" were made of their 13 year old Intermediate Union. This gives each union a chance to grow, and soon they will probably have two 13 year old Intermediate Unions each as large as the one was before making twins of it. It has proved an ideal plan for enlargement at Griffith.

Calvary In Carroll Organizes

During the latter part of December the B. Y. P. U. Manual was taught by pastor Wm. F. Garvin at Calvary Church in Carroll Co. following this splendid course a good union was organized giving their first program the first Sunday night in January. This was a splendid way for a church to start the new year, and the report comes that since the organization splendid progress has been made. This is the first union this church has ever had, and only one member in the union had ever been a member of a B. Y. P. U. Thanks to Brother Garvin for this good report, and congratulations to Calvary on this progressive step in Kingdom promotion.

The March of Many

Yes March will prove to be "The March of Many" as thousands find their way to their church to observe Study Course Week. Perhaps every book in the five Training Union courses will be used somewhere in the Southern Baptist Convention as the text book for a class of interested Training Union members. Thousands of lives will be enriched as a result of the study course, and many souls will be won to Christ as a result of

these studies. Have you made definite plans for the study course for your union? 'Tis true the Devil does not want you to have one!

Lauderdale Plans Associational Wide Training School

The week of March 10-14 has been set for an Associational wide Training School in Lauderdale Association. Brother Avery, Pastor Advisor of the Associational Training Union, advises that the school will be conducted at Highland Baptist Church and that all churches 33 in number, are to send their people in each evening for the work. No less than fifteen classes are to be taught, thus giving everyone the privilege of taking just the subject he desires. Among other courses offered will be the Associational Training Union Manual. This is offered especially for the Associational officers, but others will also find this to be the course they desire. We hope to have a good report of this school for you within a few weeks. Special helps for the unions, including standards of excellence have been ordered by Miss Imogene Tucker, Associational Secretary.

Escatawpa Re-Organizes

Carrying your zeal with you as you go is a good quality. This is what Mr. J. P. Carpenter does. Mr. Carpenter hails from Runnelstown, and while there was the leader in the Training Union in his church. The ship building program at Pascagoula interested him and so he came to Pascagoula and secured work at the Ship Yards. The fine thing about it is, he brought his religion with him, and finding the Training Union work at Escatawpa having gone on a vacation, he immediately got busy and interested some of the people in the matter of reorganizing. This was done and we are happy to report a newly organized B. Y. P. U. at Escatawpa with Mr. O. W. Carpenter as president. This is the way Christianity was spread in the early days, "They went everywhere preaching the Gospel." J. P. could have said, as many do, "what a church, they do not even have a B. Y. P. U., I'll go to another church and cast my lot." No sir, he just decided that was the place where he could do the most good, and so cast in his lot and contributed both his interest and ability. We are grateful for such a life.

Are your developing ALL your members? Are you going to co-operate with the Associational Director and have a representative at the elimination contest, getting

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ready for the District Convention? Are you planning to bring a good crowd to the District Convention for your district? Do not let your interest be circumscribed just to your own union and church. Be a world minded leader.

TIPPAAH

The Tippah Association was indeed fortunate in having Miss Edwina Robinson, the Young People's Secretary of the State, with them for a study course Wednesday, Feb. 12. Walnut W. M. S. was hostess to the association and six churches out of the seven having active W. M. S. work were represented. Miss Robinson very interestingly opened up the four main books of the course for the counselors of the different auxiliaries of W. M. S. There is at least twenty-two taking the test. There were 31 present and many other visitors during the day. Miss Robinson seemed to be well pleased with the attendance and interest in Tippah Young People's Counselors and workers.

The treat of the day came at 3:30 when the combined auxiliaries of Walnut, Harmony, and Chalybeate churches came together (as they were three very near churches) and met their Young People's Secretary

of whom they have heard so often through their counselors and Young People's leaders. She addressed them briefly and interestingly on their work and told them a story to illustrate it. The meeting will never be forgotten by the children as well as the ladies.

The ladies of the host church at Walnut served the school lunch at the noon hour of sandwiches of various kinds, cookies and coffee. We, the ladies and auxiliaries of Tippah Association want to say thank you to Miss Robinson for the wonderful and useful help your visit to us was, and will continue to be as we put in practice what we have studied.

S. S. AND B. T. U. ATTENDANCE

Jackson, First	1152	253
Jackson, Calvary	1101	184
Newton ..	247	117
Vicksburg, First	531	181
Clarksdale ..	530	151
Pascagoula ..	292	129
Crystal Springs	302	139
Double Springs, Webster ..	44	
Eden ..	28	
Salem, Covington	144	140
New Zion	56	
Bethlehem, Jones	85	101
Springfield, Morton	114	76

AS MUCH

New Orleans

AS THE

VIEUX CARRE

You'll agree, the JUNG Hotel is as much a part of picturesque New Orleans as the quaint Vieux Carre. The beauty and comforts of the Jung afford a pleasant contrast with the rustic charm of yesterday, a scene repeated over and over again as modern New Orleans and the Old French Quarters compete for your attention. Truly, New Orleans is "America's Most Interesting City." Here within the safety of our shores is a replica of the old world with all its historic ornaments. Visit New Orleans NOW!!! Choose for your modern address ... the JUNG Hotel on famed Canal Street.

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HOTEL

NEW ORLEANS, LA.

"The Christian's Ships"—Friend-Ship

Radio Program, WCOC

By J. L. Boyd

We come this morning to embark on another of the Christian's ships, namely, Friend-Ship. This is a very important ship, upon which so much depends in the Christian's life. For it is indeed true, as some one has said, "Our friends either make-or break us."

We have many passages of Scripture bearing on this subject, of which the following are a few: Prov. 17:17: "A friend loveth at all times, and a brother is born to adversity." 18:23: "A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother." I Sam. 18:1-4: "And it came to pass as he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." I Sam. 20:17, 41-42: "And Jonathan caused David to swear again, because he loved him; for he loved him as his own soul . . . And they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between thee and me and between my seed and thy seed forever. And he arose and departed; and Jonathan went into the city." Again (Jesus speaks), John 15:13-15: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

Some one has so admirably said, "Friendship is the most admirable, amazing and rare article among human beings." Surely,

"Gold cannot buy it, poverty try it;

Thrift may not cheapen it, sorrow must deepen it;

Joy cannot lose it, malice abuse it;

Wit cannot choke it, folly provoke it;

Age can but strengthen it, time only lengthen it;

Death cannot sever FRIENDSHIP FOREVER."

Then,

"Is aught so fair in all the dewy landscape of Spring?

Is aught so fair as virtuous friendship?"

Every one has his or her friends; or at least, we think we have. And whoever feels bereft of friends must feel destitute and lonely indeed. Life without friends is not worth the living, and death, no doubt, without friends is unspeakably bad. Some few have apparently experienced it thus. For instance, Voltaire who belittled religion and berated professors of religion in much of his writings and verbal deliverances, as he lay dying, refused to give those attending him the privilege of leaving him for one moment, for he dreaded the loneliness of the hour enclosing about him. For some reason he had not bound to himself with hooks of steel any friends from among his varied acquaintance, to console him and sustain him in that dark hour. How different and more cheerful and bearable must have been the experience of the one who penned these immortal lines:

"The faces of friends that I cherish,
The smiles and the glance and the tone
Will haunt me wherever I wander;
And thus I'm never alone."

I. Friendships Are Made.

We make friends. That is, some folk do; and others do not. Or, at least, they do not make friends readily and easily. Very seldom, however, do we see one who would be called entirely friendless. Very nearly everyone has friends, of some sort or another. They may not be choice friends, but friends nevertheless. They may not be loyal

friends—only make-believe friends, who are ready to desert us when they have gotten all they can out of us. Of course, friends like these are not worth the winning, nor worth the holding after they are won or made by such methods.

II. Friendships Are Cultivated.

Friendships do not flourish and grow stronger except as they are cultivated and nourished. Those who would win friends must show themselves friendly; and those who would keep friends, and have their friendships to become cemented and endeared, must continue friendly. A recent book, titled "How To Win Friends and Influence People" has had a wonderful sale, and many favorable comments from those who have read it. Making friends is a fine art; but cultivating friendships is one of the finer arts. It is causing others to believe in you and trust you and rally to you in spite of any and all the shortcomings you may have. D. L. Moody said: "A true friend is like ivy—the greater the ruin, the closer he clings."

III. Friendships Are Needed.

One may get on in a way without friends, but it is a very poor way indeed. Friends are needed for one to reach his or her highest and best. Who is one's friend? In the language of another: "A friend is a person who is for you always, under all circumstances. He is the person who comes in when every other person has gone out. He is the one with whom you can feel safe. With him you can utter your heart, its badness and its goodness, you don't have to be careful. You give to him without reluctance, and borrow from him without embarrassment. He is the antidote to despair, the elixir of hope, and the tonic for depression." What a blessed thing it is that we can win others to us who will be all this and more, too, when emergencies arise. Let us all choose our friends wisely, cultivate them carefully, and prove ourselves worthy of their loyalty and devotion. And remember that our friends enter largely in the shaping of our destiny.

Some of the most beautiful friendships have been between certain persons and animals of the lower kingdom, particularly the dog. There stands a monument at the gate of Greyfriars Cemetery, Edinburgh, Scotland, erected to the honor of "Bobby," a Scotch Terrier, who followed the remains of his master and watched over his grave 14 years, to the day of his death. Good friends of his master furnished him food and water daily.

I have in my possession a "Tribute to a Dog" delivered in a court of law in Missouri by Senator Vest of that state. A man had killed another man's dog, and was being prosecuted with Senator Vest as prosecuting attorney. After all the testimony was in, the Senator arose and delivered the following:

TRIBUTE

"The best friend a man has in the world may turn against him, and become his enemy. His son or daughter that he has reared with loving care may prove ungrateful. Those who are nearest and dearest to us, those whom we trust with our happiness and good name, may become traitors to their faith. The money that a man has, he may lose. It flies away from him, perhaps, when he needs it most. A man's reputation may be sacrificed in a moment of ill-considered action. The people who are prone to fall on their knees to do us honor, when success is with us, may be the first to throw the stone of malice when failure settles its cloud upon our heads.

"The one absolutely unselfish friend that man can have in this selfish world, the one that never deserts him, the one that never proves ungrateful or treacherous, is his dog. A man's dog stands by him in prosperity and poverty, in sickness and in health. He will sleep on the cold ground where the wintry winds blow and the snow drives fiercely, if only he may be near his master's side. He will kiss the hand that has no food to offer; he will lick the wounds and sores that

come in his encounter with the roughness of the world. He guards the sleep of his pauper master as if he were a prince. When all other friends desert, he remains. When riches take wings, and reputation falls to pieces, he is as constant in his love as the sun in its journey through the heavens.

"If misfortune drives the master forth an outcast in the world, friendless and homeless, the faithful dog asks no higher privilege than that of accompanying him, to guard him against danger, to fight against his enemies. And when the last scene of all comes, and death takes his master in his embrace and his body is laid in the cold ground, no matter if all other friends pursue their way; there by the grave-side will the noble dog be found, his head between his paws, his eyes sad, but open in alert watchfulness, faithful and true even in death."

When Senator Vest was through and sat down, the jury, the judge, and all the people were weeping. The jury retired and in a few minutes brought in a verdict of "guilty"; and some, it is said, wanted to hang the man.

The Friend that we need most of all, beloved, is the one that sticketh closer than a brother, than a sister, or a father, even a mother, and even a dog. And that is Jesus, the Christ, the son of God. "He knoweth our frame and remembereth that we are dust." He can and does sympathize as no one else can. He is one of whom the poet said:

"One there is above all others,
Well deserves the name friend;
His is love beyond a brother's,
Costly, free, but knows no end."

Is He your friend? He is mine, and I would like to introduce Him to you. He would like to meet you, too, and become a friend indeed and in need.

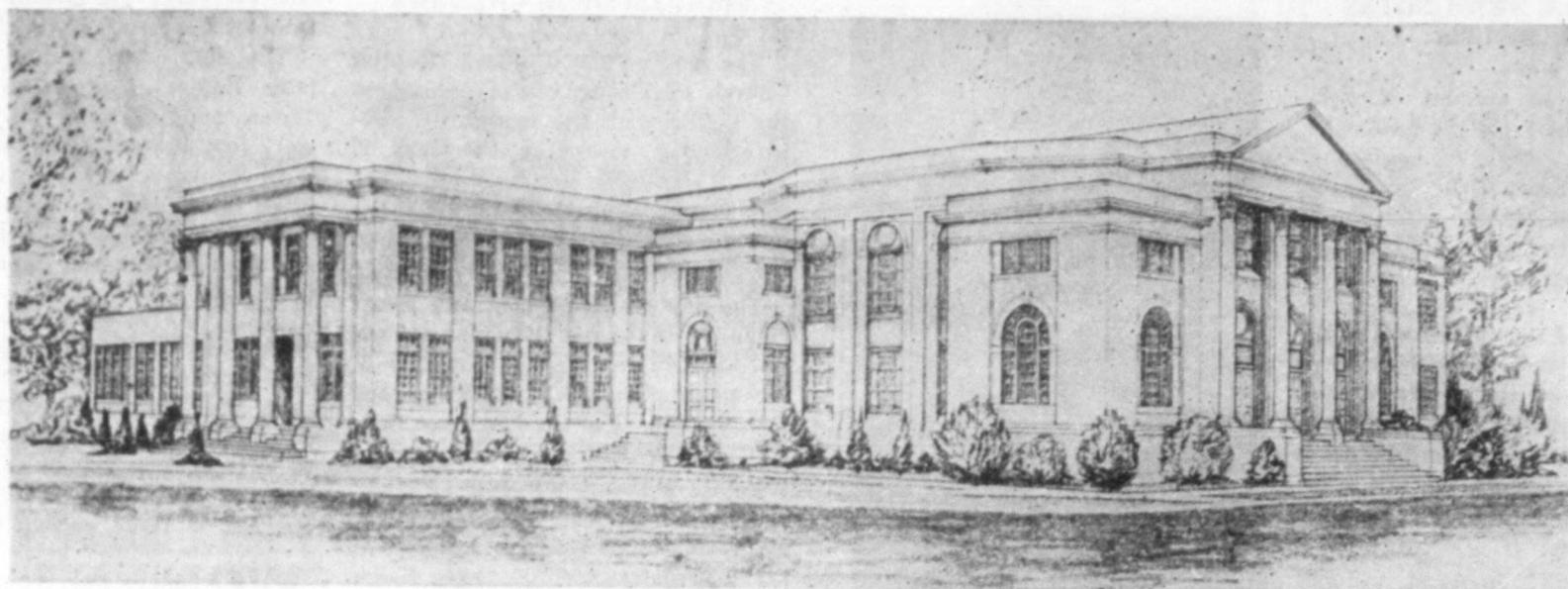
Many persons have enjoyed the blessedness of His friendship, and so may you. Zinzendorf, when a boy, used to write little notes to Jesus, and throw them out of the window, hoping that He would find them. Later in life, so strong was his faith in the friendship of Christ and in his own need of that friendship as a daily solace, that once, when traveling, he sent his companion back, that he might converse more freely with the Lord with whom he spoke audibly. Zinzendorf literally walked and talked with the Lord Jesus, communing as friend with friend.

—BR—

The refinancing of the Home Board debt not only saves interest payment, but enables the Board to sell some of its property which could not be sold heretofore and apply the money on debts. This also saves the Board the money which has been annually paid out for insurance on these properties.

The latest information which has come to us from the W. M. U. headquarters in Birmingham is that the Lottie Moon offering for Foreign Missions gathered by the women at Christmas time, is \$321,466.16. For which let us all give thanks to God.

We had the opportunity lately of going through two large printing establishments. We were impressed with the great number and variety of machines, and the diverse products of these machines in the forms of printed products. The development along this line has been simply amazing. The amount of work done is almost incredible. This is due to the inventive genius of men and the increasing demands for printed matter. Then we thought about the increasing number and enlarged amount in the forms of Christian service today. The churches are reaching out in new ways of service and many forms of ministry unknown a hundred years ago. They are trying to reach all nations in the preaching of the gospel. They are trying to meet all the needs of men in the various forms of service. For this we may be truly grateful. Jesus set the example for us; and He said, "As the Father sent me even so send I you." And then He breathed on them and said, "Receive ye the Holy Spirit." Surely the Holy Spirit is needed today in the wide diversity and the world wide extent of Christian work.



This is a picture of the proposed new building for Main Street Baptist Church in Hattiesburg. They propose to build better than before. The former building was destroyed by fire.

A HIGH-HANDED RACKET IN THE NAME OF RELIGION

A. D. Muse, Evangelist
2160 Nelson, Memphis, Tenn.

—O—
When you had a caller at your door one day, and he was offering you "Good Religious Books", and "Books on The Bible" cheap, put out by The International Bible Students Association, did you know that it was in reality the propaganda of Jehovah's Witnesses?

The office figures show that 309,500,000 of these books have been sold since 1920. That is, the yearly average of 15,000,000 copies. Yet for the year 1939 the sales reached 27,000,000 copies. These are all produced by their own publishing house. The books sell for twenty five cents and the pamphlet for five cents. A New York publisher gives assurance that he can publish the books and sell for eleven cents a copy and show profit, and the pamphlet for two cents and show a profit. That pamphlet the "Witness" gave you at your door the "Witness" paid the publisher for and then gave to you. The publishing house collects for every book and pamphlet that goes out. The "Freeliterature on the Bible" is paid for by the individual witness, not furnished free by the publisher or the home office in New York, nor by the leader "Judge" Rutherford.

That phonograph and record of one of "Judge" Rutherford's messages that was playing on your front porch that day when you answered the door bell, did you know they are manufactured by their own Brooklyn factory; that the witness standing there by them on your porch paid the home office ten dollars for that little portable phonograph and three records of "Judge" Rutherford's speeches? Did you know that better than thirty thousand of those little phonographs are in use by the "Witnesses" and that last year they bought and paid for 310,000 of those records?

Did you know that the headquarters office will no longer publish any statements of how much money is received and paid out?

Did you know that the organization owns two large buildings in Brooklyn, N. Y. each seven and eight stories high? That in these two plants over seven hundred employees work for "Board" and "Keep" and ten dollars a month?; that most of

the food in the "board" is brought from two large farms owned by the organization?

Did you know that "Judge" Rutherford himself has served time in the Federal penitentiary at Atlanta, Ga?; that most or none of his "Witnesses" do not know this?

Did you know that "Judge" Rutherford published and procures that the government is of Satan and yet has written a booklet assailing the Catholic church with most scathing attack as being the "Fifth Column" within American government?

Did you know that the United States is the only Government today where just Rutherford could make such attacks on the government as being "Of Satan" and not be put in a concentration camp?

Did you know that the United States is the first country in the world that guaranteed by its constitution the right to "Judge" Rutherford to make such attacks in the name of religion?; that this is the only country that guarantees to "Judge" Rutherford by constitution the right to believe and propagate and promote any kind of religious notions, doctrines and vagaries he wishes?

Did you know that in addition to two farms and the large buildings in New York and Brooklyn they own "Beth Sarim"—the house of the Princess, at San Diego, Calif. which is built for and David, Ezekiel, Isaiah and Daniel and that the house is recorded in the name of these prophets of old?; Did you know however that "Judge" Rutherford uses this for his west coast headquarters when he is out there?

Do you know of a more high handed racket in the name of religion in all the world or in all time than this?

"Judge" Rutherford's "witnesses" pay the head quarters for all the free (?) literature they give out to you. Compare that with the records of the Southern Baptist Sunday School Board! The hundred of thousands of Gospel and doctrinal tracts given away for use by evangelist, and pastors and any kind of earnest Christian worker every year with out one dime of cost, the Sunday School Board even paying the transportation on them! Compare that with the hundreds of thousands of pieces of free Sunday School literature given to rural churches, mission Sunday Schools, and train-

ing school books given to rural churches and communities! Compare this with the hundred of thousands of pieces of free literature given by the Home Mission Board of The Southern Baptist Convention! Compare that with the free book and tract service of Moody Bible Institute of Chicago, that has complete set ups for free literature to prisons, log camps and gold and silver mines and rural communities!

The Jehovah Witnesses and Judge Rutherford are always screaming against the churches for exploiting and cheating and swindling and fleecing the people! But who are the guilty parties of these fearful sins?

—All figures in this article are taken from Stanley High's story in the Saturday Evening Post of Sept. 14, 1940 and are duly credited to that author and publication. (A. D. M.)

SERMONS OFFERED

—O—
Rev. H. R. Holcomb, successful Pastor and Preacher, noted Bible Student, who has been Thirty-Seven Years in the Ministry, has a Collection of around 1500 Sermons he wishes to give away to those who need them, the only cost being that of having them typed. You can secure one Sermon, or as many as you desire. This Collection includes Sermons on the Great Doctrines of the Bible, on Prophecy, and most any Subject that can be named. The Sermons are most complete, abounding with apt Illustrations, and thousands of people have been blessed by them. It is not Pastor Holcomb's desire to put these Sermons on the Market in Book Form, but it is his desire to give them to any Preacher, or anyone, who wants them, as a Contribution to the Cause of Jesus Christ. Pastor Holcomb is in his Thirteenth Year as Pastor of the First Baptist Church, Tupelo, Mississippi. This Church is doing one of the most Unique Pieces of Work of any Church in the Southern Baptist Convention.

Anyone interested in this Offer

Boils & Itching

Don't let Boils and Itching keep you in misery. Enjoy the soothing and cooling antiseptic properties of GRAYS OINTMENT. On the market since 1820. Growing more popular every day. 35c at all drug counters.

please write to Miss Emilee Pennington, Tupelo, Mississippi. I will appreciate this very much.

Miss Emilee Pennington.

—BR—

ELLISVILLE GIRLS AUXILIARIES OBSERVE FOCUS WEEK

—O—

Both Junior and Intermediate G. A.'s of the Ellisville W. M. U. observed their Focus Week, Feb. 9-14 in a very helpful manner. On Sunday morning, Feb. 9 at the morning preaching service, the girls with their Counselors, Mrs. C. W. Lord and Mrs. Hollie Dennis sat together in reserved pews, and participated in the worship by repeating their G. A. Aim, goal, watchword and allegiance.

Wednesday, Feb. 11, the G. A.'s had charge of the hour at Prayer Meeting. At this service they presented a program from World Comrade "Grandmothers Anniversary." Thursday and Friday afternoons they met at the church for mission study, using "God's World Plan" by Aulick. Miss Elizabeth Williams, the B. S. U. Secretary of the Junior College taught the book in a most interesting manner.

Friday after completing their mission study both Girls Auxiliaries were delightfully entertained at a Valentine party by the Margaret Lackey and Emma Leachman Circles of the W. M. S. who sponsor these auxiliaries.

Mrs. Jeff Walters,
Young People's Director
of W. M. U.

—BR—

"Shall I have your lunch brought up on deck here, dear?" asked the husband of his seasick wife.

"No, love; have it thrown straight overboard; it will save time and trouble."

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LOUISVILLE NEWS NOTES

J. N. McMillin

The pastor, on account of sickness, was absent from the Louisville pulpit for six Sundays beginning with the last Sunday in December. But he is in the harness again, having preached the second and third Sundays in February.

The people of the church were exceedingly kind and thoughtful during this enforced absence from the work. No church could have been more interested in a pastor. The pastor and wife desire to express here their deepest gratitude for all the kindness shown.

In the absence of the pastor for those six Sundays the church pulpit was supplied two Sundays by Rev. J. L. Ward of Louisville, two by Rev. H. T. McLaurin of Jackson, one by Rev. J. E. Wills of Newton, a former pastor, and one by Allison Bell, a fine layman of the Calvary Church, Tupelo. Besides, on one Sunday evening, Rev. J. J. Baird, Methodist pastor, brought his congregation to the Baptist church, and preached to both groups. The kindness of all these brethren is very much appreciated.

It is most gratifying that during this period the finances of the church suffered no depreciation. The regular monthly payment to the Co-operative Program was sent on time, and all church expenses met promptly as usual.

Before the holidays, the Louisville church subscribed on the Now Club work \$2,185.00 of the amount apportioned \$2500.00. The full amount will be reached. Also Calvary church, west of town, met its total amount of \$300.00.

Rev. C. C. Weaver of Noxapater has done a fine work at the Liberty Church, 7 miles west of his home church. They have built and paid for a splendid house of worship. Nearby is an excellent consolidated school. All departments of the church work are making good progress.

Brother Weaver has recently become pastor of Harmony church in this (Winston) association. It is expected that the Lord will use him to do an outstanding work with this large country church.

The Louisville Church recently received four members. These are already efficient workers in the church.

The Sunday school, under the efficient superintendency of Joe McCulley, is doing good work. He has some 40 teachers in the various departments. The school is completely graded, having all departments from the Cradle Roll to the Extension department. His Teachers' and Officers' meetings are especially interesting and helpful.

Two of the teachers in Mississippi College, Drs. Deavors and Carlock are members of the Reserve Corps in the Army and have, we understand, been called for duty in the Army. A good number of the students who were in the College Band were members of the National Guard and are now in the training camp in Camp Blanding, Florida.



MISS JENNIE STEVENS

Miss Jennie Stevens, Inverness, recently elected member of the board of trustees of Blue Mountain College.

Born in Yazoo County, Miss Stevens, at the age of four, with her parents, William King and Sarah Catherine Young Stevens, and other older children, moved to the delta via steamboat, landing at Eureka, now the city of Indianola, in the early years of the settlement of Sunflower County.

Miss Stevens' early education was obtained from the Blue Back Speller, Davies Arithmetic, and McGuffie's First to Sixth Readers, in the public schools of the delta. She attended a Catholic high school, later receiving the B. S. degree from Poplar Springs Normal College near Blue Springs in Lee County in 1892, going the same year to Brookhaven.

Two years out of college, Miss Stevens served one term as Deputy Chancery Clerk of Lincoln County, later working as bookkeeper and cashier in a department store there.

After several years spent in West Texas, she returned to Sunflower County in 1910, establishing a plantation home on Three Mile and Macon Lakes, with her sister and brother, Mattie and Floyd Stevens, where she continues to live a highly useful life. The home is situated in a large grove of virgin delta hardwood trees, a fitting setting for this nature-loving family.

Converted at the age of twelve by the Rev. E. N. Walne, later a missionary to Japan, Miss Stevens was baptized in Fox Bayou near Shaw, where she became a member of the Shaw Baptist Church.

Miss Stevens still clings to the faith that has sustained her. She is active and zealous in the woman's work of Delta Baptists.

TO THE MEMBERS OF ROCK HILL CHURCH

Beginning with this issue of the Baptist Record you are to have the joy of having the Record come into your home each week. It is indeed your friend, and a trusted and tried friend of the cause of Christ in Mississippi and throughout the whole world.

Read it, every line and be filled with new zeal and a greater desire for better service. When you have read it, pass it on to a neighbor in order that they might receive the blessings.

J. P. Bush, Pastor

FIRST CHURCH, GRENADA

The new \$60,000 First Baptist Church of Grenada was opened to the public with the inaugural service Sunday morning, February 2, 1941. The church just finished, is one of the most complete churches in the South, built with room to expand in the future.

The new church is centrally located to serve the populace. It replaces the old church, formerly located in downtown Grenada, which burned Dec. 8, 1939. For the last year Baptist services had been conducted in the high school auditorium.

The new building houses a main auditorium and balcony which will seat approximately 700, three floors of educational departments, five modern rest rooms, drinking fountains, coat closets, a modern kitchen, modern electrical outlets equipped to supply any needed power and a modern baptistry with six dressing rooms.

The elevated baptistry, located to the rear of the pulpit will be arranged to depict the traditional spot where Jesus was baptized, with running water effects. A painting of the River Jordan will be the background of the baptistry, and when in use with lights and running water, the entire audience will view a baptismal service amid the spirit of the original service.

Another outstanding feature of the auditorium is that steel beams are used throughout and no posts will alter the view of the audience at any place, even in the balcony. Recessed lighting, with all light sunk in the ceiling, is used throughout the main auditorium.

To the rear of the main auditorium is the adults, cradle roll, and beginners' department. The assembly room, arranged to seat approximately 200, is planned for any entertainment by the church and for prayer meetings. In addition to the assembly room, there are 12 Sunday school rooms, a kitchen and the pastor's office on the first floor.

The second floor of the educational department has a total of three assembly rooms flanked by Sunday school rooms. Altogether there are 20 rooms on the floor to be used by the primary, young people and intermediates, and the pastor's study. The third floor, consisting of 12 rooms, is for the junior department. All assembly rooms and class rooms are equipped with blackboards and bulletin boards.

Wallace and Gill of Chattanooga were architects for the building, which is of brick veneer, and the contract was handled by the W. L. Perry Construction Co., of Philadelphia, Miss. Work was started on the church in August and all expense was defrayed by the congregation of the local church with the aid of some donations from friends. The local Baptist congregation totals 1000.

J. B. Perry, Jr., was chairman of the Building Committee with H. J. Ray, Sr., J. T. Keeton, Dr. J. K. Avent, J. H. Oliver, and the Rev. Glen Eric Wiley.

The Rev. Mr. Wiley, pastor of the church, has been in Grenada a little more than three years, and under his leadership the Baptist congrega-

tion overcame the loss of its church to erect the new building.

The Rev. Mr. Wiley graduated from Baylor University in Waco, Texas, and finished his seminary work in the Southern Baptist Theological Seminary in Louisville in 1929. Since then he has been pastor of the Cincinnati Hyde Park Baptist Church and the Palm Avenue Baptist Church in Tampa, Fla.

"Mr. Chairman," he began "on behalf of the committee, I rise to propose the following resolution. A much abler man than myself ought to have been selected for this duty, but the committee could not find one!"

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